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The Indian Philosophical Congress

70th Session; October 13-15, 1995

DONATION

ABSTRACT OF PAPERS

Gurukul Patrika–Special Issue

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गुरुकुल काँगड़ी विश्वविद्यालय

विषय संख्या ______ आगत नं० 101666

लेखक INDIAN Philosophical

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दिनांक	सदस्य संख्या	दिनांक	सदस्य संख्या

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि न लगायें।

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पुस्तक-विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३०वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब-दण्ड लगेगा।

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(3) Bhavananda Dutta Memorial Essay
' Vinoba and Sarvodaya"

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Delhi- 110007

2. Dr. ASHOK VOHRA
Member Secretary
Indian Council of Phil. Research
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IVth Floor, 210, Deen Dayal
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EDITORIAL

The department of Philosophy, Gurukul Kangri Vishwavidyalaya, Haridwar has taken a great task of hosting the 70th Session of the Indian Philosophical Congress. To mark the academic deliberations of the Congress and the discussions which will follow, on the request of the Organising Secretary, the Vishwavidyalaya authorities took a decision to publish the 'Abstract of Papers' as a special issue of the Research Journal 'Gurukul Patrika.'

We are am pleased to handover the 'Abstract of Papers' to all the distinguished participants, as a small gift, on behalf of the Gurukul Kangri Vishwavidyalaya, Haridwar.

I welcome the Philosophers of the country to this glorious city and wish the conference all the success.

Prof. Bharat Bhushan
Editor, Gurukul Patrika

2-10-1995
Haridwar

PREFACE

It gives me immense pleasure to welcome the delegates of the 70th Session of the Indian Philosophical Congress, who have come from almost all the states of the country and overseas. First of all I shall like to bring this fact to your kind notices that the hosting of the 70th Session in our University, is the result of the keen interest in Philosophy taken by our Hon'ble Vice-Chancellor Prof. Dharam Pal and Dr. Jaidev Vedalankar (Professor of Philosophy) Registrar of this University. Second, the publication of the "Abstract of Papers" has also been possible only because of the kind permission from them. Friends, last year, abstract of the papers could not be got published by the I.P.C. This year also no financial provision could be made for this publication. All concerned should think in this direction very seriously We will, otherwise, be failing in our duties and in keeping the rich history of the Indian Philosophical Congress intact.

Friends, this time we have received papers in a very large number. Apart from the leading schclars, the Ph. D. scholars and the Postgraduate students have also shown tremendous interest in sending the papers. It is also pleasant to submit that almost all the Sectional Presidents, Endowment Lecturers and the Symposiyasts have sent their presidential addresses, endowment lectures and the symposia papers. Thus the discussions on the varicus subjects pertaining to the diverse aspects of philosophising, among the young and the senior scholars will not only be interesting but also fruitful for all of us.

We are, therefore, very happy to present, on this occasion, "The Abstract of papers" to all the distinguished participants of th is 70th Session, of the Indian Philosophical Congress.

I shall like to record on this occasion my sincere gratitudes to the University authorities for their full co-operation and sincere guidance. I very sincerely thank to all the members of the Editorial Board. and to all those who helped us in the printing of the "Abstract of Papers."

In the end, I would like to mention that we have tried to include all the abstracts received but a few could not have been included because of the extra-ordinary delay in sending the abstracts by the scholars themselves. Papers received quite late could not also be included in the proper sections, however, these are published in the end.

Once again, I welcome you all in Haridwar.

Thanks !

Dr. U.S. BIST
Local Secretary

7-10-1995

SECTION I

EPISTEMOLOGY

&

METAPHYSICS

Sectional President :

Dr. S.C. PANIGRAHI

Utkal University Bhubaneswar

Mysticism And Methodology In Sridakshinamurti Stotra And Dhyanasloka

Sangeetha Menon, Trivendrum

This paper proposes to discuss the precision in the metapsychology of methodology used in Sridakshinamurti stotra and Dhyanasloka, which reflect profound Mysticism. The leitmotiff drawn by Suresvaracarya in the dhyanasloka is a mystic symbol which gives a liberative experience when meditated upon. The most remarkable feature is the free depiction of constrasting icons and symbols. The slokas encapsulate and enliven a variety of explanations by a single theme. The perception of contrasts depicted helps the integral vision of the non-dual. Through words the slokas generate a virtual reality of a radiant picture, and through the picture a liberative experience. Its metapsychology aims at a passage and transition from words to absence of words, from thoughts to absence of thoughts, from becoming to being. It can be understood that the perfect vision is the integral vision of contrasts-to see the Beyond and the Being in embrace, if expressed in a poetic language.

The Concept of world in the Guru Granth Sahib

Amit Kumar Singh
Hazari Bagh

In the Guru Granth Sahib the world is never accepted as unreal. It is true that the Maya occurs so many times but it does not imply that the world is an illusion or is non-existent absolutely.

The reality of the world is more established with the relation between God, the Creator and the world, the created Creation is a fact but it is a great mystery to man. It is beyond the grasp of human knowledge and understanding.

In the Guru Granth Sahib creation is regarded as a mysterious play of the Creator. They say God is the Creator, Sustainer and destroyer of this world. The Guru describes the relation between God and the world as the relation between ocean and its waves.

Nyaya & Russell on the Problem of Knowledge

Dr. B. Sambasiva Prasad
Tirupati

When we study the epistemological contributions of Nyaya and Russell we find certain parallels. Great minds think alike though they are several miles and centuries apart. We will get better insight into the philosopher or system of philosophy if we could study it in comparison and contrast with others. The objective of this paper is to highlight points of similarity and difference between Nyaya and Russell on epistemological issues.

Nyaya broadly divides knowledge into anubhava or presentative cognition and smrti or memory, i.e., representative cognition. Each of the two can be valid or non-valid. Valid presentative knowledge is called prama. It is analysed into perception, inference, comparison and testimony Non-valid presentative knowledge is divided into doubt, error and hypothetical argument. Although Russell also classified knowledge it is done altogether on different lines He distinguishes knowledge into two kinds - (1) Knowledge by acquaintance and (2) Knowledge by Description. Russell also distinguishes between knowledge, error and probable opinion.

Both Nyaya and Russell are pluralists. Nyaya accepts sixteen categories, which cover the whole of reality Russell observes that the fundamental particles of the universe are many and are neutral in nature (neither physical nor mental, but both). Also Nyaya and Russell subscribe to Realism. Nyaya subscribes to Paratahpramanyavada, the extrinsic theory of truth which reflects the realistic stand. While explaining the nature of truth Russell upholds the correspondence theory. which reflects realistic philosophy. These points are analysed and discussed in this paper.

An Impasse Insurmountable A Dummett-Davidsonian Approach

Debika Saha

This paper is an attempt to show how the study of meaning coincides with the study of reality i c. how the theory of meaning ulitmately merges into metaphysics To justify the above view, attention will be mainly focussed around 'Dummett-Davidsonian theories of meaning'. The Dummett—Davidson controversy occupies the most focal position in contemporary Anglo-American Theory of Meaning. While Dummett is searching for a molecular, full blooded and anti-realist theory which will explain our use and understanding of language, what Davidson offers, is a holist, modest and realistic theory of meaning. But inspite of this new Homeric battle within the semantic theorist camp, there is one methodological convergence between the two parties Both Dummett and Davidson consider philosophy of language in general and the theory of meaning in particular to be central to philosophy, and to be in the end the same as metaphsics

Fallibilism and Cognition– 'A Peircean Perspective'

Md Abdur Razzaqe
J.N.U.

In this paper we have attempted to elucidate Peircean doctrine of fallibilism and his theory of knowledge by explicating Peirce's onslought on Cartesian cogito. We have also endeavoured to show that the attaiment of certainty in cognition by adopting particular method block our inquiry and deprives us from exploring the new horizan of knowledge. Peirce emphasizes on method of inquiry which enable us to gradually reduce the possibilities of fallibility and thus continuous investigation establishes particular concept.

Aesthetic Communication

Dilip Kumar Chakravarty
Gauhati

While the artist may have difficulty in formulating the actual steps of his creation, this does not rule out the possibility of communication. Even if he communicates to himself, this private communication is not possible unless it is communicable to others. Taste in art is not like taste in food. 'X is beautiful' is not equivalent to 'I like X'. A statement like 'I like X' is often question-blocking, for the question 'why do you like X' ? need not be answered, I may reply, 'I just like it'. But the question 'why do you call X beautiful' ? demands a description of valuationally relevant features. The aesthetic judgement contextually implies relevant description, Criteria of aesthetic appreciation are involved in the description itself. And if criteria are admitted, communication is possible. The artist does not say 'To me X is beautiful'. He says, 'X is beautiful'. This felt objectivity is an answer to the scepties who deny the possibility of communication. As the inner vision seeks outward embodiment, aesthetic communication first takes place within the artist and then between him and the beholder. The work of art is not a private dream. The artist can communicate with the beholder because he does not create in a wilful manner. And the beholder can understand the work of art when he discovers the criterion to which it conforms Aesthetic communication is possible only in a living context. It presupposes valuational frameworks within which the artist works and which have been evolving since the beginning of human history. The intuition of the artist is incarnated in the aesthetic object and fulfilled in the appreciation of the beholder.

Possibility of Disinterested Knowledge –A Bhartrharian Approach

D.N. Tiwari

It can be said that there is no genuine ground to deny or even to doubt the disinterested of knowledge revealed by lagnuage in the mind because communications are accomplished by it. Communication is the ground of empirical evidences and epistemic-justifications & upto an extent of beliefs also. If there is any criteria of disinterestedness of knowledge (other than accomplishment of communication by it) and if the criteria is not based on communicative ground, it will not be acceptable to the position of human cognition because no criteria of knowledge can be taken as foundational if it contradicts or goes beyond communications. We can say that if there is so called an interested knowledge but if communications are accomplished by i or if it has a communicative character it will then be interested no more but disinterested The knowledge revealed even by the statement 'knowledge is interested knowledge' is disinterested because it is cognized so by all of us and if otherwise no body will claim to know it so even by the statement As all knowledge is revealed by and is shot through and through by language and as language and the meaning in their conceptual form are universal and as communication is accomplished by it, the cognition revealed by it in-itself is disinterested knowledge It is by taking the knowledge in terms of knowledge of the objects that the object directly revealed by language is alleged on other objects and also by taking the knowledge as relational to the knower's interests that it is considered as interested, but, for us, knowledge as such is foundational. It is not an object or another in a knowledge. No claim of 'knowledge is interested' can cognitively and communicatively be made if disinterested knowledge by the statement is ignored.

Popper, Plato and the open society

Dharmistha H. Gohil

In this paper, a critical, examination has been made about Popper's Criticisms of Plato and his concept of open society. Popper's method of the examination of Plato's methaphysics (which is inseparable from his social thoughts) is highly unsatisfactory and it seems that a psycho-analysis of Plato is being undertaken. Popper, unfortunately, sees Hitler in Plato's Philosopher king' and overlooks those philosophical noble virtues which are inevitable for him according to Plato. In the same way, the Popper's concept of open society, and especially, his Picemeal engeneering' view towards social welfare is misleading. There are common good and welfare of entire human race and it is not only possible but also desirable to think globaly about the interests of mankind. The ban on canibalism insect have been discussed in this reference. I find that Poppers' stand on these matters is not very much tenable and Plato is not an enemy of open society.

The Philosophy of world in the Bhagavadgita

Dr. Lala Gopal Prasad

Bihar

In the Bhagavadgita, the dynamic and ever changing Universe is described with the help of the dual natures of the one ultimate Reality, which is Nirguna Brahman as well as Saguna Impersonal as well as personal. If the Ultimate Reality is conceived only as the One inactive, immutable. inconceivable & dualitiless Brahman, then the world of our experience, in which we find changes and succession and multiplicity can not be logically related to the Absolute. It would then be merely an appearance. But the Bhagavadgita accepts the world as real. According to it, the Supreme Reality is also a personal God, which is a living Principle and is responsible for the creation, preservation and destruction of the world.

"Atomics" And "Micronics" In Philosophy

Himat Singh, Patiala

Mankind have been studying of 'Atom' and 'Micro-organs' through subjects concerned with them. Philosophy, also, has been using its atomisms (Logical atomism and greek 'atomism') to explain the phenomenon philosophically. Thus, philosophy, has been leading all explorings and the inventions, consequently developed in physical sciences, natural sciences and live sciences.

In this paper I am using these two words, depicting something of a particular form of knowledge i e a body of knowledge, pertaining to 'atomism' and 'Micronism'.

Traditional philosophies of our great past had well foundationed themselves into the 'atomic' reality of 'elements' Then philosophy had not taken itself out of 'alchemy' and 'chemistry' performed, with its effectiveness, both 'within' and 'without. therewith, as vital parts of human liveliness.

'Philosopher' of our recent past had not left a role of his (by playing it so livelily) than what he has been sideslinedly playing now, and so 'objectively'. After wittgenstein (first man to term his way of logical analysis as 'atomism') Philosophers have come out of their hides

Micronics :

Behaviour (including thinking responding) of a micro-possibility acts as accordingly as the impelling or compelling anti-body possibilities it to act. How does a micro-organism behave into a magnetic field, i.e. what-like does it respond to astro-magnetic possibilities ? Only philosophy has been capable of measuring and 'projecting' such an phenomenon. This is the way of knowledge by which a 'bio-chemical field' to is brought more proximate to the astro-magnetic-field' to study the phenomenon of 'contraction' and 'interaction'.

The 'material' of the realm of 'experience' had made philosophy the 'queen' of knowledges than, grammatically mathematical philosophy of present times has down-graded it to a hand-maid's job.

I want to make a point that philosophically cultivative achievements attain a level, also, where the 'atom' is brokenup into a living micro-organism, into our body, and a tackling of it is performed there by the most masterly cultivations of a 'seer-like' a 'sage like' master of the job. Every sinister over-growth is crystal-cleared-up down to the level of micro-organisms within our mind and body

Does the realm of non-livings also behave micronically ? Yes, but in astro-cum-terrestrio magnetic way giving out radio-pictorial emissions, when tackled through the 'touch' of 'living rays' (will) Such micro-waves are orderly source-feeded by micro-waves of cosmic 'Macronics.' Cosmic Macronics is, well-programmedly 'expanding', itself into extensive horizons, as the 'Micronics' is doing the business towards 'intensive' micro—formations.

Relevance (Sangati)

John Vattanky, S J.

Indian Philosophical treatises especially Nyaya works show the admirable quality of cogent development of thought in their composition. In some of the works of more advanced writers on Nyaya this quality is seen in a very high degree; infact one cannot remove a sentence or even a word from the works of such authors without changing their meaning entirely. Obviously the general spirit of accuracy of the Nyaya system compells the Naiyayikas to be cogent and logical; however one particular reason why they show such rigour in their writings is because of their respect for what is technically called relevance (sangati) for the topics they discuss. In fact they have quite a developed theory on the nature of Relevance. Ramarudra defines relevance in the following words : *antarabhidhanaprayojakajijnasajanakajnanavisayasmarananukulasambandho niprupaniya-nista sangatih* This may be translated as follows; Relevance that is in the subject to be treated is a relation which is conducive to the remembrance of the object of a particular instance of knowledge which is the cause of the desire to know and which causes the treatment (of a topic) after (the previous topic has been treated). The present essay examines in depth the various aspects and ipplications of this definition.

Man, Society and Freedom according to J.P. Sartre and Marx-a Comparative Study

Mithilesh Kumar Singh

J.N.U.

In this paper I have tried to show the A-historical approach of J.P. Sartre given by him in his concepts of Man, Society and freedom. According to him Man is an abstract Being, he detached the self-consciouness of Man from nature and society, which are its real foundations and absolutised it And consequently concieved subject and object as two "in communicable regions,"

Whereas according to Marx the development of self consciousness is a historical process inseparable linked with the production of tools, speech and language. Man is a socio-historical concreate being and Humanises Nature through his practical activity.

Man, Alienation & Freedom : A Comparative And Critical Study of Karl Marx & Sartre

Jayanti Priyadarshani Sahoo
J.N.U.

In this paper I have made an attempt to show the approaches taken by Marx & Sartre The approach taken by Sartre is something A-historical and Metaphysical. Marx has taken the dialectical Materialistic approach The position of sartre is some how similar to that of Kant. Both of them conceived man as an abstract individual who consciously chooses his action and he himself is responsible for this action Sartre in his philosophy denied the objective reality. He seperates existence from the essence. He does not make any distinction between existence and freedom. Rather he said to exist is to be free So his concept of man, alienation and freedom all are abstracted. On the other hand Marx interpretes man as a socio-historical concrete being who knows how to make tools and use them He tries to interprete the concept of man, alienation and freedom within a socio-historical frame work.

The Scientific Spirit of John Locke

Sudipta Dutta Roy
J.N.U.

In this paper, we show that due to the influence of contemporary science on Locke, he wanted to make his philosophy the true knowledge of things. He accepted experience as the only source of knowledge. He attempted to establish the reality of substance and causation He also tried to report the scientific findings of his time to the layman through his philosophy. This paper shows that Locke started his philosophy with some basic assumptions of Descartes, the rationalist, due to which he could not fully succeeded in his purpose.

Ethico–Social Thoughts of the Guru Granth Sahib

Nisha Jain
Bihar

In the Guru Granth Sahib, the ultimate goal of man's life lies in his Moral and spinitual progress both in individual and social level. The liberated man acts for the welfare of humanity and he shares the joy and bliss with his fellow beings and tries his best to raise them up his own standard Morality is meaningless without a social context. Hence, Morality is not confined in the individual morality, but it also involves social Morality in itself

In the Guru Granth Sahib, there is no class - distinction. According to it every body should be a 'Saint-soldier' in all aspect of life, social and political, Thus the Guru Granth Sahib prefers 'Sadhana Dharma' to 'Varnasharam Dharma

Sphota Theory, Semantics And Natural Language

Miss N.B Mehta

Present paper examines the various theories of sphota and elaborates the Bhartruhari's position with special reference to the semantic aspect. It is argued that the naturalistic Theory of language which holds a purely conventional view about a word and its semantic meaning is not tenable and an ontological connection between language and reality must be there. This connection has been examined with reference to the sphota theory of the monistic trends of Indian philosophy as well as the position of the western thinkers like Tarski and Reichenbach. In this reference it is argued that the position of Russell which indicates an ontological connection between language and reality is consistent with the semantics theories of Tarski, Quine and other thinkers The necessity of the appearance of natural language in any $meta_1$ ...$meta_n$ ...Language shows that the connection between language and non linguistic facts does not break even in purely formalized languages. This position has been critically compered with the sphota theory of Advaitic philosophy.

Does Predication involve cognition of Relation ?

Mr. Ravi Prakash
D U.

There are three elements involved in this sentence : Vrinda, Jalandhar and being the wife of. They are symbolised as 'V', 'J' and 'W' respectively. Now the sentence is abbreviated in symbols as 'vWj'. The object designated by 'V' is called the qualificandum, the object designated by 'J' is called the qualifier and whatever is designated by 'W' is called qualification (relation) which links up the qualificandum and the qualifier. Now the problem is : apart from the qualificandum and the qualifier do we really cognise qualification also ? In this paper I have tried to answer this question on the basis of the Navya-Nyaya-text Visayatavada authored by Gadadhara Bhattacaryya In the last section of my paper, I have discussed the well-known regress of relation also and tried to show how this regress can be avoided by using the of netion of self-linking relation, a unique concept of Navya-Nyaya.

Spirit : Hegel on Kant's Impasse of Knowledge

Dr. R.P. Singh
J.N.U.

In this paper, I have discussed Hegel's elucidation of Spirit based oo kant's transcendental consciousness, and, Hegel's treatment of knowledge as an insight into the very source of divergence from kant's transcendental consciousness. Both the issues arise from kant's attempt to draw an impasse to the extent of knowledge.

Hegel notes three points (1) kant's theory of sensation is undialectical, (2) Kant's attempt to deduce categories prior to actual knowledge is wrong (3) Kant's denial of the knowledge of the transcendental consciousness is wrong Hegel improves the cognitive capability itself as to render unnecessary Kantian gulf between knowledge and faith. The Geist's expression in 'reason' reveals itself as the constitutive and self-constituted truth. There is no impasse to human cognitive capability.

Jayarsi Bhatta on the question of certainty of knowledqe

Sapna Mukherjee

1, This paper is concerned with sceptical argument of Jayarasi Bhatta egainst the question of non-erroneousness of knowlege, a question, hardly disting-uishable from the question of certainty of knowlede.

2. Jayarasi's scepticism is highlighted on three main points- three main criteria for determining the truth of knowledge, trnth understood in terms of avyabhicaritva or non-orrorneousness.

3. Jayarasi's opponent here is naiyayika and tne context of discussion is definition of perceptual knowledge in nyaya-Sutra.

4. (i) Jayarasi's scepticism against the first critarion namely, "origination of a perceptual cognition from faultless causal antecedents" was directed in showing that this faultlessness cannot be a scertained In this context Jayarasi made an analogy between perceptual cognition and the knowledge derived from verbal testimony.

(ii) Jayarasi's argument agianst the second criterion, namely, the criterion of "non-contrad ction", purports to show that non-cognition of contradiction can not be a guarantee for the non-existence of contradiction because, non—cognition may be due to some vitiating conditions.

(iii) In his refutation of the third criterion namely 'efficiency of the activity to which coginition leads, Jayarasi tried to make a cleavage between the cognition and the activity. This was necessary, because, he started with the question, how is this efficiency cognised and what guarantees the truth of this cognition ? Irdeed, underlying all these varied arguments, one can very well infer the general pattern of sceptical procedure. It consists in involving the opponent in argument which loads either to an Infinfe regress or to a potitio

5. Main defect of Jayarasi's argumont consits in distorting opponent's position. Two such cases have been pointed out.
   (i) One consists in his attempt to identify perceptual knowledge with knowledge from verbal testimony. This identification goes against nyay text.
   (ii) Another consists in dealing the three criteria separately when actually it should be treated as elements of a set of. guarantors for certainty of knowledge.

6. Besides, it is pointed out that Jayarasi's scepticism often crossed the boundary of philosephic discussion and encroached into the domain of ordinary man's world of pristive confidence.

7. Nyaya view of truth conditions along with the conception of apta is really a good answer to a cognitive scepticism. But the final evaluation of this scepticism must take into account the strength or weakness of the arguments against nyaya conception of nihsreyasa, not merely as a moral and spiritual ideal but also as cognitive ideal; cognitive ideal to be understood in terms of purpose it serves in human life.

Humanitv Divinity And Freedom by

Dr. Santi Nath Chattopadhyay

W. Bangla, India

The fundamental object of this paper is to examine the nature and meaning of the terms man, God and freedom in a Socio-Cultural and humanistic background. In this context the term God is taken as divinity in man. That, in humanistic sense, is his potential university manifested in human existence in the form of human value of creative humanity. This, finally developes a state of human freedom as the socio-cultural union of divinity and humanity.

The entire paper is divided into four parts, dealing with the obssrvations of different philosophers and of different philosophical systems of the east and the west. With a proper analysis of the socio-cultural significance of the terms divinity and humanity, developing the real state of freedom as unity of these values in life and existence.

Berkeley on Meaning and Understanding

S.N. Roul, Orissa

Berkely's contribution to the Phiolsophy of language in important and unique in many respects Berkely conceived language in terms of words and their corresponding ideas with a view that a word gets a meaning by becoming associated with a certain idea. Berkely denies the abstract ideas of looke with a view that these ideas are contradiction in Nature. They only create puzzlement This is the controvercy meaning between looke and Berkeley. Though Berkely denies abstract ideas, yet he admits the general significance of ideas For example, that whiteness can be perccieved in rose, in milks etc. Here Berkeley concentrates the idea of use of the general terms with a view that it can be applied to any object of a certain sort. Berkely is of the view that we need nothing, except the word we use, and the particular experienced items that we use, them to speake about, the generality of a general term lies in it's use. In this sense Berkeley in enticipating wittgenstein about meanging that to know what a word means is to know how to use it properly.

Fasification, Testability and Theory of every thing

Shilendra S. Sharma

In this paper a critical re-examination of Popper's criteria of falsification Carnap's Criteria of testability have been made with speical reference to their applicability to the present of the research programme of theoritical physics for the search of a "theory of everything". It is argued that the falsification methodology has certein logical inconsistencies and it works only on the assumption of an infinite sequence of more and more refined theories, for the description of physical reality. Carnap's criticism against falsification has been elaboratect In the same way the physical possibility of verification or testability as it has been put forward by Carnap in his "Testability and Meaning" has certain physical assumptions which take the frame of space-time as an ultimate arena on which the events are to be observed or described. This position, which it, is argued that, also inevitable for the process of falsification in Popper, is not tenable with the present status of theoritical physics. The insufficiency of the spatio-temoral frame has been indicated in contemporary physics & cosmology in various ways (The inapplicability of the mathematical model of manifold stuture has been critically examined in this reference.) The many universe interpretation and current trends of quantam cosmology especially by Hartle-Hawing's wave function of the universe as well as chaotic infaltionoly sanario by A. Lindle indicate a need for a very wider criteria for scientific theory than those of Carnap and Popper The superstring theory and its relatively indepenence from the "observation evidence" clearly suggests the current scientific research has transanded the positions of Popper and Carnap, It seems that all this suggests that science is indicating an ontology which takes space-time and causality as second order ontological category. This requires a more general criteria than Popper and postivists.

Popper, Positivism and the Methodology of Contemporary Science

Uma Sharma

In this paper, the positivistic criteria of cognitive meaning as well as Popper's criteria of falsification have been re-examined especially with reference to their applicability to the present status of scientific programme. It seems that Popper's criteria of falsification as a methodology of scientific resaarch works on certain assumptions about the universe which are open to Question in contemporary physics. It demands an infinite sequence of more and more refined scintific theories which must have potential falsifiers. But the recent attempts, especially in the field of theoretical physics and cosmology indicate that science does not take the assumption of an infinite set of more and more refined theories as granted. on the contrary the contemporary research is after the theory of everything, for example in the form of superstring theory, which does not posses potential falsifiers, and so, not falsifiable. In this situation, Popper would have descarded it from the field of science by calling it 'metaphysical' But, I argue that this is not a tenable position.

Same is the case with positivistic criteria of cognitive meaning. The contemporary science makes statements and attempts to construct a theory about the universe as a whole. In this way, the situation is not also fit for positivistc criteria. So, the contemporary science requires a methodology which transcends both. Popper and Positivism.

Henri Bergson's Theory of Knowledge

Prof. V. Gopalakrishnaiah
Visakha Patnam

Henri Bergson (188-1941) was a French Philosopher of contemporary times. He wrote books on creative evolution and metaphysics. Especially he has contributed for the development of epistemological theory Evolutionary scientists like Charles Darwin and Lamarck influenced him. In his view Elan vital is the ultimate reality. Elanvital means life force or duration or change. Like Herclaitus and Buddha he tells that change is reality. Bergson tells that Elan vital bursts forth into many currents. These. are Intalligence, Instinct and Intuition and many others. Human beings have intelligence and they will be guided by it. Intlelligence may be defined as the Verstality of flexibility of adjustment.

Aeroplanes go to higher levels with speed depnding on their engines. If human beings poesess refined intelligence they behave complicatedly, Human children will have to be proctected for a number of years. Animals, Insects and birds possess instinct Birds need not learn how to take food, they choose their mates and live separately by building nests. Human beings possess Intution also. Intuition means sudden illumination of ideas, Rishis and saints possess this intuition. Buddha possessed this intuition. In this way we find many ideas in Bergsons epistemological theory. He was one of the greatest evolutionary philosophers. we find many useful ideas in his philosophy,

A Comparative Study of Farlier and Later wittgunstein

Vikram Singh Sirola

JNU

The paper intended to made a comparative analysis of wittgenstein's earlier (i e. Tractatus-Logico-philosophicus) and later (Philosophical Investigations) philosophical views from historico analytical approach In cofirmity wtih this approach we will trace in this paper the development of his philosophy from that of Locke, Berkely, Hume, Frege and Russell

I have tried to make it clear that how in ontological and epistemological term wittgenstein's position in Tractatus is that of a subjective idealist and in philosophical Investigation it is that of a vulgar materialist. In both the cases the methodology he adopted is not suitable to understand the dynamic causally interconnected, developing, objective reality.

"Sri Aurobindo's system and the doctrine of Avatar"

Dr. (Miss) Veena Arora

Pondicherry

At the outset the concept of Avatar does not appear to be that important in his system but a deep understanding of his system discloses to us that it has a definite place and function and is integral to his system. It is the Avatar who helps man in his progress towards spiritual perfection. Man has to strive to reach back to his original state of Sat-cit-ananda, from where he has descened. Avater helps in hastening this process of home-coming of the spirit.

Prasanga-Sadhanam: a kind of Inference

(Accepted by the Buddhist-Logicians)

Dr. (Mrs) Vijaya Rani
Kurkshetra

Inference (Anuman) is regarded as one of the most important means of valid knowledge (Pramana) so far known to Indian logic. All the philosophical systems except the Carvakas, unanimously maintain that Inference is a separate means of Knowledge, which is dependent upon the prior cognition of probans (Linga) and of the invariable-relationship between the probans and the probandum (Linga-Lingin-Sambandna or avinabnavi-Sambandha). In the Buddhist-logic, Inference is defined as. Cognition of an object through its marks (linga), characterised by the three aspects (tri-rupa-linga) is called Inference,

So far as the kinds of Inference (anumana) are concerned, we find different views about it The old Naiyayikas and the Samkhyas accept its three kinds, viz, Purvavat, Sesavata and Samanyato-drista According to another tradition of Indian logic, there are two kinds of inference, viz, svarthanuman (inference—for-oneself) and pararthanumana (inference-for-others) This classification is accepthed by the Buddhists and the Vaisesikas. On the basis of positive and negative concomitance (anvaya-vyapti and vyatirek-vyapti), a third tradition is also followed, according to which there are three Kinds— (i) Positive inference (anvaya—anumana), (ii) Negative inference (vyatirekanumana) and (iii) Positive-negative-inference (anvaya-vyatireka-anumana).

Among all these classifications of inference, cogniser (pramata) tries to establish his own view with the help of right arguments but he does not put-forth such arguments, which condemn the opponents view directly. This is a direct method of argumentation.

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Besides all these kinds, we find the use of a totally different type of inference in Indian logic, specially in the Buddhist-logic, which is named as 'Prasanga—sadhanam (also called prasanganumana). This new kind of Inference (anumana) is devised to show the inconsistencies (dosa) in the adversaries view with hypothetical negative arguments and thereby to establish the thesis of the arguer (vadin). The later Buddhist-logicians like Jnanasrimitra, Ratnakirti etc. have frequently used this method in their works to establish their own tenets like Momentariness, Soul-less ness etc.

The main objective of this research paper is to expose the nature and function of this kind of Inference i.e. Prasanga–Sadhanam (or Prasanganumana).

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

Madhusudana on the Tatasthalaksana of Brahman

Dr. Raghunath Ghosh
Darjeeling

The paper gives a critical account of the Tatasthalaksana of Brahman as explained by Madhusudana Saraswati. An effort has been made to highlight Madhusudana's position and his contribution to the history of Advaita Vedanta.

Brahman is defined in terms of its causeness of the origination etc of the universe Madhusudana admits that Brahman becomes the material cause of the universe through avidya. The significance of the taking the term-Karanatva as Kartrtva lies on the fact that if Brahman is described as a Karana of this universe, it would unduly extend to Avidya also.

In fact, Brahman cannot be defined at all. Even the Svarupalaksana is illusory, not to speak of Tatastha. Brahman is not capable of being expressed through language and hence non-communicable.

Is Smrti Prama ?

Anup Barman
Darjeeling

The present paper gives a critical account of the concept of Smrti in Indian philosophy. An effort has been made to consider whether Smrti is Prama or not. Most of the thinkers have not accepted Smrti as Prama as it is produced through the Samskara alone. But I personally think that Smrti is also Prama for the following reason. First, the statements dependent on memory are taken to be true in our day to day behaviour. Secondly, Smrti being Jnana should be included under anubhava. Thirdly Smrti about incident occured in near past is not always challenged, Fourthly, the sentences uttered by a reliable person (aptavacana) are taken to be true though they ara said out of their memory.

"Nature of Man in The Philosophy of S. Radhakrishnan"

Kamaleswar Borah
Assam,

This paper is a modest attempt to highlight the ultimate spirtuality in man Radhakrishnan emphasises in the spiritual nature of man than the material aspect Yet he does not cut-off spirituality from the matter. we try to place here the realisation of the presence of true being in man. the concept of liberation of man, immortality of the soul etc. It also tries to bear some empirical characteristics like selfishness. wickedness, intellectuality etc. whcih strange man from ultimate reality.

Plato on Language: Some Reflections

Dr. (Mrs.) Deepti Gangavane,
Pune

The paper is an attempt to understand and reflect over Plato's views about language in the context of his theory of knowledge. Plato's reflections on language are mainly restricted to names which according to him are images of the things named. Being images they do not always provide correct information and yet Plato thinks that they are indispensable for the acquisition of knowledge. Although at one place Plato suggests that things can be known without using names, in the Seventh letter he explicitly acknowledges the importance of language. Plato's concept of dialectic and his actual use of it in the dialogues sufficiently show that in spite of his awareness of the inadequacies and defects of language, he also had a profound awareness of the potentialities of language and its significance for epistemology.

Rebirth

Air vice Marshal V.M. Tiwari (Retd).
Noida

In oriental religions, rebirth is accepted as an establisned concept and even a fact In vedic literature the concept of rebirh has achieved noble thoughts.

In the present paper I have tried to put forth a scientific view on this age old concept. To my mind it should be considered desithat a societ rabley must have laws and customs in which the consequrnces of one's action should be suffered or enjoyed at the earliest and certainly not left for the nexr birth, and should be such that they encourage virtues and discourage inhumen actions.

Professor Devaraja's Analysis of the Concept of Jnana- (Advaita Perspective)

Dr. Tapti Maitra
Bhubaneswar

The following salient features of Prof. Devaraja's analysis of the concept of Jnana have been worked out :—

1. Prof. Devaraja has presented a new pattern in the analysis of Jnana referring to the function of these three concepts,viz. Loka. Anubhava aud Anirvacaniya, acting as different factors in knowledge.

2. All these ideas are derivative in the sense that, they can be obtained from human experience. In order to corroborate this view, he has given philosophical justification with appropriate quotations from original texts.

3. Prof. Devaraja has introduced the concept of "experience", deviating from its established usage in Indian Philosophy; as shown, experience works for spiritual and it excels in Anubhava (Anirvacaniya). But the role of experience in respect of empirical knowledge has also been acknowledged.

4. Besides, while expounding the function of Pratyaksa in the Advaita Vedanta, psychological account of perception has not been entertained by Devaraja.

5. And finally, Devaraja evaluates Sankara's theory of Knowledge as a realistic doctrine of knowledge (Vastutantra) depicting the Vedantic tradition.

SECTION II

Philosophy of Religion

SECTIONAL PRESIDENT

Prof. M. V. Krishnaiyya,

Andhra University

Vishakha Patnam

Henri Bergson's Theory of Knowledge

Prof. V. Gopalakrishnaiah
Visakha Patnam

Henri Bergson (1883-1941) was a French Philosopher of contemporary times. He wrote books on creative evolution and metaphysics Especially he has contributed for the development of episte-mological theory Evolutionary scientists like Charles Darwin and Lamarck influenced him. In his view Elan vital is the ultimate reality. Elanvital means life force or duration or change. Like Herclaitus and Buddha he tells that change is reality. Bergson tells that Elan vital bursts forth into many currents. These are Intelligence, Instinct and Intuition and many others. Human beings have intelligence and they will be guided by it. Inflelligence may be defined as the Verstality or flexibility of adjustment.

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The Contribution of Karaikal Ammaiyar To Saiva Faith

Dr. Aru. Marudhadurai
Trichirappalli

Punithavathi, popularly known as Karaikal Ammaiyar in Saiva Tradition is blessed as Mother by Lord Shiva himself. She is one of the Sixty three saiva saints. A Miracle which took place in her life, has made her to renounce the worldly pleasures and to cast off her physical body.

Her religious hyms narrates the beauty of Lord Siva. His five fold actions His dancing posture and his Supreme Bliss The Arputa Thiruvantati, Thiru Irattai Manimalai and Thiru Alangattu mootha Thirupadigam are three works.

Written by Karaikal Ammaiyar all these Contributions are replace with religious puranic as well as Philosophical ideas.

The Eight forms of Shiva and his five fold activities are clearly explained in her works. He is the Kower, known and the knowledge. Though she has narrated Cariya, wiriya yoga and Gnana, Marya for attaining Moksha. She elaborates that love

is the only way and straight path to salvation

The various forms of dance the dancing stage The atmosphere where the dance took place, the various musical instruments played while dancing and the audience are clearly expressed in her hymns will help the souls to cast off the Karma fold and to write with the lord himself. She is the fore-runner of Saiva Siddhanta Philosophy.

The Concept of Self in Bhagavad Gita

Bhupinder kaur
Batala

Self in Gita is one, which is in all beings and for which various names rech as Pursottama, God or ultimate reality. Self is pure consciousness, infinite power and bliss. It is eternal, incomprehensible, all pervading and it dwells in the body but neither acts nor is stained. It is beginningless and without qualities, it does not suffer any suffer any stain, weapons are unable to kill the self. It is unborn deathless and is not affected by the water and air. The Pure Self is silent, calm inactive, invisible and no one can measure its dimension. The individual self as a part (ansa) and parcle of God, it is real fragment of God, the soul is a part. ingredient of the all pervasive self. Gita purpots the dinstinction between body and self. Material body is perishable and it is like a dress and dream. It is a vehicle and instrument of the soul and soul depends for its actions on the body and for knowledge on sense perception. Self is immortal and body is mortal Body is ever changing but soul is permanent. Soul is different from the mind and intelligence. Intelligence is higher than the mind and soul is even higher than the intelligence. Self is immortal and its finitude and sufferings caused by its association with the material body which caused confusion of egoism and ignorance. Man can get emancipation by practicing good deeds, devotion to god and the realization of the knowledge of transcendental reality.

The Puranas

Bijayananda Kar
Bhubaneswar-4

In this brief article attempt has been made to bring out the philosophical impart of Purana. By way of discussion, distinction has been noted between the Puranic concept of Srsti and the semitic theological concept of creation. The humanistic underlying tone of the Puranic thought has been also duly emphasised.

The Philosophy of Religion

An approach to Religious Unity

A. Gobinath

In this paper the Author made a Philosophical study on religion by examining present religious condition. Then it tries to give a solution for religious pluralism. It lays importance to understanding of the term 'Religion'. The Author considers that only the understanding of the term 'Religion' will give the unified position to religious pluralism. Moreover, the Author concludes as the misunderstanding of the term is causing of all religious pluralism and religious suffering,

The Jain Conception of Monk as Depicted in the Sutrakrtanga

Dr. Ch. Lalitha
Visakhapatnam

This paper quintains to peruse the Jain conception of 'Monk' as depicted in the Sutrakrtanga which is the second among the eleven extant Jain Angas and is also supposed to have been preached by lord Mahavira. It is collated into three parts. The First part gives an introductory note of Sutrakrtanga. The second part pertains to the attributes of a true Sramana and his right deportment. It outlines different virtues of a good monk in general and how he should keep the oath of non-violence in particular. The Third part gives a graphic description of the wrong behavioural pattern of a bad sramana who in contrast to a good sramana do not fulfill the Nirgrantha Law and who by his misdemeanor and ill behaviour proves himself a 'false ascetic'.

Bhakti and Prapatti as Expounded in Srivacanabhusanam

Dr. J. Rangaswami
Thanjavur

Pillai Lokacarya's (PL) Srivacanabhusanam (SVB) and Manavalamamuni's (MM) commentary on it critically analysis the bhakti and prapatti as the upayas, the means to attain upeya, the end.

SVB with its commentary discuss that bhakti is always with the tendencies of ahamkara, the egoness and it destructs the self's paratantriyam, subservience and dependency to the Lord; svarupayathatmyabhavam, becoming itself as the object to be enjoyed by him and paragatasvikaram, the state in which it surrenders to Him for its emancipation. It also verifies that bhakti creates danger, fearfulness, sufferings and stimulates egoism, which——as whole destructs the svabhava of the self. Moreover by maintaining its lower status it has no equal status with upeya. Instead prapatti aptly correlates with the svabhava of the self and in it Lord Himself as siddhopaya helps the prapanna. So PL and MM by condemning bhakti recommends prapatti.

A proper understanding of prapatti in the context of modernity the misunderstanding among the individuals and between nations could be amicably settled.

Religion in India

(B.C. 800–450 B.C)

Dr. Kiran Kumari
Patna

My purpose of writing this paper has been to show why and how the importanoe was attached to various religions in India right since vedic period. These days the term 'religion' is being misunderstood. If we take it in it's strict sense of 'dharma' i.e. ved pratipadya prayojanvatah; or that dharma it (dharma) can co exist not only with politics but with all hat which is for the welfare of all man kind.

The Sacred and the Profane in Shri Jiddu Krishna Murty's Philosophy

Dr. G. Sundara Ramaiah

In this paper I tried to re-understand how the great classic Advaita concepts of Maya and Avidya reappear in the philosophy of Sri J Krishnaji krishna Ji says 'identification' is a principle which binds us with many things All our problems both empirical and non-empirical begin with 'identification' and come to an end by 'disassociation'. When a man begins to identity with anything or person or problem, Krishnaji says, at once he loses his freedom and loss of freedom is to welcome the trouble.

How can we be away from any kind of identification ? Krishnaji says it is through 'love' When we really love certain things, we begin to realise the truth about them and truth and love are convergable says Krishnaji. So long as there are constiicts within us, we can never realise the truth nor we ever realy love the other man. Not to love the other man is a limitation on our part and every limitation is a kind of suffering. Sri J. K. makes a distinction between a 'good man' and a 'good citizen' and pleads that the duty of the State is to see that every citizen besides being a 'good citizen' should also be a 'good man'. This is the message of our ancient sages says Sri J. k.

Humanism of J.L. Nehru

G.R. Sharma

Manipur

Humanism is the philosophy which places man in the centre of cosmos Nehru's naturalistic humanism depicted all the characteristics which go with it The roots of his humanism may be traced to his childhood experiences, influence of western democracy and Marxism, his faith in Gandhian techniques and his participation in national struggle for freedom. Humanism was his comprehesive sentiment He was a lover of Nature. He felt strong kinship with human race. He had faith in the goodness of mankind. He believed in compassion as a cardinal virtue. He was a rationalist and a positivist He waged a crusade for democracy and adherence to law His was a radical socialism His humanism was reflected in his open mindedness and optimism.

Vasubandu's Views on Klesavarana and Jneyavarana

Dr. (Mis) Lata Chhatve
Pune

It is accepted in Indian cultural milieu that moksa is the ultimate goal of human life. In this context it is assumed that moksa and sarvajnata are equivalent. However this assumption has been challenged by Vasubandhu by arguing that moksa is related with pudgal nairatmya and hence it is the part of Klesavarana while sarvajnata is related with dharma nairatmya and hence it is the part of jneyavarana.

By making the distinction between Klesevarana. and jneyavarana Vasubandhu not only makes the distinction between moksa and sarvajnata but also points out that the consideration of moksa is important from the point of view of philosophical anthropology while the consideration of sarvajnata is important from the point of view of epistemology.

J. Krishnamurti on Spiritual Teachers

Dr. Mrs. Mukti Basu Roy

This question is very common and always asked by people whether spiritual teachers are necessary for realising the truth or not. According to J. Krishnamurti, the question whether we need Guru or not is not essential but the question should be why do we want a Guru or spiritual teacher. Generally we go to the teachers when we are confused. But according to J. Krishnamurti no one can clarify our confusion, because confusion is the product of our responses. It is the result of our own lack of knowledge of ourselves, so the question is how to understand ourselves? According to J. Krishnamurti we can understand ourselves only in relationship to the present and that relationship itself is the Guru.

According to J. Krishnamurti truth cannot be the goal, the end, on the contrary, it is living dynamic, altert and alive. If truth is a fixed point then it is no longer the truth. It is a mere opinion. It means that truth comes to the mind which is empty of the known. When there is complete self knowledge, then only the mind is empty of the known. Then only truth can come to the mind uninited.

Swami Vivekananda on Religion

Nirmali Barman
Assam

Swami Vivekananda's idea of religion stand against the views that religion is a superstition, religion is responsible for sectarian squabbles or riots, and also religion is the opium of the masses. According to Vivekananda, it is religion which manifest our divinity that is potent in every human being. Social welfare and service of humanity are the call of every religion.

A knowledge which leads to the increase of sorrow is not knowledge but ignorance. It is spiritual awareness alone that transform all knowledge in to wisdom, and in to form of peace and happiness, love and unity. The object of the vedanta is the happiness and welfare of man, not man as divided sects, castes and classes but man as man. To Vivekananda we need the essential part of religion, that is spirituality which is same everywhere. spirituality is the attempt to know and live in the highest self, the divine, the all embracing unity and to raise life in all its dimensions to the ultimate illumination. If we cultivate, develop and manifest spirituality in all our activities we have moral behaviour, we have love for all, sympathy for all, we become unselfish, we become strong, sincere, honest, dutiful, we become friendly to all, irres—pective of caste, creed or country or birth. Only such spiritual development and qualities can ensure secularism in the sense we intent people to understand in India. With such qualities in man everywhere there can be true international understanding, mutual help and world peace.

The Gandhian Concept of Satyagraha

Dr. (Mrs.) Nirmala Singh
Patna

Satyagraha is an Indian word coined by Gandhi. It is not merely a new word but it is also a new way of life as well as a unique techique of using the soul-force in man.

Satyagraha is an evolving concept giving rise to three distinct meanings fully representing the life mission of the Mahatma (I) Satyagraha is a new technique of soul-change (2) Satyagraha is a way of life and (3) Satyagraha is a Philosophy of life and action.

In the initial stage of evolution, Satyagraha means a moral weapon to fight untruth with truth, Gandhi employed this novel technique successfully in his fight with racial discrimination in South Africa and brought about a radical social change.

A Satyagrahi offers non-violent resistance out of moral strength and bravery, cultivation of non-violence requires a specific life pattern grounded on morality. Non-violence can not be realised without purification of mind & shedding of all selfish desires.

Satyagraha is not a table-talk but a practical Philosophy of action in giving shapes to the idea of human unity.

Satyagraha is a moral war to be fought with a moral weapon. It is a moral force born of non-violent resistance. Moral triumph is the triumph of truth over untruth. This moral war is simply a means to realise absolute truth.

Thus, Satyagraha is a novel device of creative and moral genius of Gandhi and it is India's original contribution to the world.

It is true that selfishness of nations leads to conflicts. But this does not mean that we should abolish nationality. Mutual recognition of common interests and the growth of a common sentiment alone will facilitate the establishment of world unity Vivekananda also believed in the unity of the whole mankind. He preached the gospel of universal brotherhood and spiritual unity to abolish war and to establish peace in the world. The goal of religion is not merely to make a happy society but to make it a means for the growth of individuals and to help them to attain their true value. Religion gives people a framework in which they can live and work and ultimately rise up and go beyond society by integrating themselves with the whole universe, of which they are an integral part.

Thus, we find that if we want to live peacefully and co-operatively we have to cultivate a spirit of large hearted tolerance, of mutual give and take, of appreciation of the ways in which people differ from one another. The idea of toleration for each other, will come only out of the truly religious. Spirit of love, affection, service and consideration for others.

Fhe Four Permissible Goal in life According To Hinduism

Dr. (Mrs) Paramjeet Kour

In the abstract of the paper. I will describe the four permissible goal in life according to hinduism.

With great realism, Hinduism has recognized that men naturally and therefore legitimately seek in the Course of many rebirths, four aims in life. The first two follow the path of desire, the last two that of renunciation. (They are all included with in Dharma in its most inclusive Sense)

The four permissible goals in life are as follows :—

The first is Kama, The desire for pleasure, especially through love, is the first.

Second is Artha, or power and Substanceimmediately, things material possessions;, utimately, high Social position or success—

Third is Dharma, Considered in its stricter sense as religious and moral law, sets the standareds for a far worthier and more deeply Satisfying in life.

Fourth and the last one is, Moksha, Salvation or liberation, is the highest and only truly Satisfying goal in life according to Hinduism.

A Phenomenological Inquiry into the Concept of Consciousness in Bhrahmasutra sankara-bhasya.

Esthapanose C. E.

Sankaracarya resorted to an epistemological inquiry in order to understand the ultimate reality. The phenomenal world of experience is only a projection of maya for him which in a hindrance to the final realization. Edmund Husseri,on the other hand started his inquiry from the phenomenal world of experience around us: and through phenomenological, eidetic and transcendental reductions finally reached the pure consciousness. Here we have two different approaches to the same reality.

Limitations of these two most important intellectual traditions point to the possibilities of further inquiry. Will Husserl'sPhenomenological method with its rigorous analysis of world experience, enhance the understanding of Advaita concept of ultimate reality ? How far can this Phenomenological method be used as tool in understanding the concept of consciousness ? Could these two approaches be used as complimentary in order to throw more light on our inquiry ? These are some of our concerns in this inquiry.

Religion and Art

Dr. Rama Prasad
Hazaribag (Bihar)

Religion and Art are inextricably mixed and are complement to each other. We have religion. We have art. But in a bid to move religion and art together there need be a harmoneous balance between the two, so much so that the beam does not kick off to oneside or the other. Such a harmonious blend of the two will create a consort, beautiful enough, which will dance together and give delight of the first watermark.

The present paper highlights . these principles of high order in an illustrative manner and cites examples in bold relief.

Mahatma Gandhi's Views on Bhagavad Gita

Dr. P. Ramkrishna Chowdary
Tirupati

In this paper, an attempt is being made to trace out the latent value of non-violence in Bhagavad Gita with reference to Mahatma Gandhi. No doubt, Anasakti Yoga is the central teaching of Cita. But Gandhi is of the opinion that the Philosophy of non-violence is preached in the Gita. According to him, Anasakti transcends Ahimsa. He who whould be Anasakti (Selfless) has necessarily to practise non-violence in order to attain the state of selflessness.

Apparently, there is violence in Gita but it is pacticed in accordance with Varnasrama Dharma. Arjuna, as a warrior (Kshatriya) has to perform the duty of waging war. It appears that violence is inevitable to eliminate evil and establish peace in society, One can understand the tradition of non-violence in the Gita when it is understood allegorically. Gandhi's interpretation of Gita is clearly broughtout.

Lastly, the views of Albert Schewitzer and Dr. S Radha Krishnan on Bhagavad Gita is also being discussed.

"Man :- The apparent and the Real"

Swami Bodhatmananda

The method applied to find out the mysteries of the external nature by physics and chemistry is not at all sufficient to study the living nature such as plants, animals and especially man

Behind the physical and vital levels of man there are other finer levels, To have the knowledge of those aspects of human being the processes of religion are necessary. The apparent man is empirical but the real man is beyond sense-data.

To discover the real identity of man two methods have been mentioned in this article; these two me hods have been verified in India from time immemorial.

Nature And Role of Adrsta in Hindu Philosophy

Dr. Shashiprabha Kumar

The present paper aims at an analysis of the concept of Adrsta in the Vaisesika system of Hindu philosophy.

The term adrsta is derived from the root drs (meaning ·to see') and is first used by kanada in his Vaisesikasutras, He divides the entities of the world into known or unknown ones and distinguishes them. by the terms ·Drsta' and and ·Adrsta' respectively. Hence, the word Adrsta is here nsed in the simple etymological sense, i.e. 'not seen', 'not observed' or 'not experienced,

In the Sutras of Knada Adrsta represents the law of causality, and when the cause is not known, Kanada uses the term Adrstakarita with regard to that effect. Thus Adrsta signifies the unseen power which brings about cosmic order and is the underlying principal for the diversity in this phenomenal world.

In the later tradition of the vaisesika school, beginning from Prasastapada, Adrstea merit and demerit (Dharma and Adharma), the soul, by virtue of which it enjoys happiness or suffers misory. In this sense, Adrsta is the metempirlcal, force which guides the the destiny of souls according to their Karma. It is due to the operation of this metempircal force (Adrsta) that creative motion (Parispanda) is imparted to they start moving so that they may be integrated into countless varieties of thjngs. Several objections were raised against the principle of Adrsta, which was assumed to be unconscious and still responsible for the first motion in atoms. Hence the later thinkers of the Vaisesika school accepted the reality of God, and Adrsta became the vehicle through which God's will operates.

In the atomistic pluralism of the Vaisesika, atoms are the material cause, God is the efficient cause and Adrsta or the merits and demerits of individual souls are the non inherent cause of this world. when God creates this world, he is assisted by these individual deserts of actions. Hence, it is admitted that the primary motions in atoms leading to the creative conjunctions are also contingent on Adrsta. Cut that does not necessarily mean that perceived causes should not be taken into account.

To sum uy, it may be said that on the early Vaisesika system, Adrsta symbolised all those unseen forces or powers which are the underlying principal of varied; but inexplicable phenomena of Nature; the moral force or destiny which enables the selves to reap, ths harvest of their past actions. In the later school of vaisesika, it signified the two moral qualities of tha souls i.e. the merits and demerits only, while in original tradition, merits and demerits are also Adrsta (when they remain unknown) but things other than these two qualities also fall within the scope of Adrsta.

Are the Vedas authorless? (Vedanam apauruseyatvam)

Rajeev Kumar
University of Delhi

In this paper, at first, it has been tried to establish the purvapaksa i,e the Paureseyatva (or agency) of the vedas with the help of nine propositions which finally leads us to contradiction.

To solve the contradiction the agency of the vedas has been refuted by different arguments. The sum and substance of those are as such —

(a) The exptanation of the different Vedic suttras done by swami Dayanand in fauour of the agency of the vedas, has been Criticied.

(b) The acceptance of the agency of the vedas on the basis of the similarities of general day to day statements. (Laukik vacan) has been rejected.

(c) The relation between word and meaning is eternal and natural (nitva-naisorgik). Hence it cannot be the ground of the agency of the vedas

(d) The Order of the letters (varnanupurvz) and words of the vedic sentence cannot be changed or reorganied at any rate. Even God cannot change it. So, the Vedas are authorlcss (Here, different objections lebclled by Dharmakreti (the Buddhist) has been strongly repugnated.

(e) The Naiyayikas and the Advaitin's view the vedas, like the world and its objects are also created by an Omnipotent and omnicicnt Being i,e God has been refuted.

(f) The view that the world is not created but eternal has been upholded, which is strongly advocated by the Mimansaka's.

After refuling all the possible objections raised by different schools, the authorlessness of the vedas has been established on the ground of the ceaseless tradition of teaching of the vedas (Guru-adhyanburvakatva or Sampradya); Strongly supported by the Mimamsakas.

And, in conclusion, it has been highlited that there is the logical necessity to accept the authorlessness of the vedas if the vedas are considered self evident (vatan pramanya).

The Concept of God in Visistadvita and Sikhism

S. K. Kalyani
Madurai

God, spirit and the world are the three basic principles in most of the Indian religions. In this trinity, the God is Omnipotent and Homnisceint. The world, itself is non-sentient. But the sentient being the spirit has to worry about the other two principles, for its existence in earth and above. Man enunciates the conoept of God by using opposing qualities, such as transcendental and immanent etc.

The condition of the society in Ramanuja's and Nanak's period is same. Seeking shelter under one supreme God, and conveying that everyman has the priviliege to enter into the religion were the main aims proposed by Remanuja and Nanak. In this light, we are going to discuse the following ideas :—

1. God as the creator, Saviour and Destroyer.
2. God is Omnipresent, Omnipotent and Omniscient.
3. God is Transcendental as well as immanent.
4. God as Guru.
5. God is Beauty.

Although sikhism is a post vedic religion, it has a large soops for religions dialogue. Beside of its sailent features as in Visistadvaita.

Action And Freedom : The Sikh Perspective

Dr. Shashi Bala
Amritsar

Sikhism enunciates a philosophy of world affirmation with its emphasis on. action serves as a motivating force to build the character of man and to datermine his destiny 'As you sow, so shall you reap' is the common denominator of life. The law of Karma is retrospective as well as prospective. No single act, thought or word goes without any notice. Hence karmic accumulation is a grave limitation for any human initative or free will.

Life is a struggle for freedom both from within and without. Only action can determine man's freedom and not the passivity of life. The law of Karma is neither predestination nor a form of fatalism because action is determined by one's own self. Freedom pertains to both human knowledge and understanding as well as to human behaviour. Freedom of choice lies in the will of the agent and is different from the spiritual freedom which can be attained by transvaluation of ego-cnosciousness into universal consciousness.

SECTION III

Ethics And Social Philosophy

SECTIONAL PRESIDENT

Dr. N. Muthumohan

M. K. University
Madurai

Sartre and Ethics

Dr. Alok Tandon

Sartre's three abortive attempts clearly show the dilemma Sartre faced in defining his ethics. However three phases of his unfinished enterprise can be identified: earlier ethics of authenticity, later ethics of social praxis aimed at de-alienation and last ethics of ethical radicalism In this paper, an attempt has been made to discuss, especially in, the light of Sartre's post-humously published writings, the very possibility of constructing an ethic in Sartrean pe spective, and if yes, the content of it.

Earlier Sartre rejects any objective basis for morality, only the action chosen in the intensity of the experience of freedom with full responsibility is authentic action. but such an ethic provides no way to distinguish moral choices from immoral choices m de in a social situation. Growing awareness of social realities of scarcity, need, class-inequality and aliention forces Sartre to espouse social ethic of de-alienation, in his later works. Though he supports Marxist plan of destroying the capitalist structure of society, yet he questions its claim of abolishing all forms of alienation, given the fact of scarcity, In his last phase, Sartre refuses all pre-established, normatively priviledged pattern for the exercise of freedom and highlights its capacity to alter parameters of facticity. Three interrelated values of reciprocity, transparency, and community constitute the positive version of his last ethics. But such a vision is possible only in an ideal society of fully de-alienated individuals, the appeal for which is still a value choice. Thus, Sartre seem to espouse situational ethics and a categorical imperative at the same time. Being aware of the possibilities and dangers of both the stand-points, Sartre points out many ambiguities and dilemmas which any future effort to build a coherent ethics in Sartrean perspective can not avoid.

A Study of Cetiya and Thupa worship In Theravada Buddhist Tradition

Dr. V.V.S. Saibaba
Visakha Patnam

A peep into the evolution of tne Early Buddhist Devotionalism would enable us to broadly divide it into four phases of development viz. (i) Worship Cetiyas and Thupas (ii) Worship of Buddha-relics, (iii) Worship of symbols, and lastly (iv) Worship of Buddha Image. Of the above four phases, in its historical line of evolution, the early Buddhist worship had gradually shifted from the stupa to image worship.

The present paper attempts to focus mainly on the literary sources of Cetiya and Thupa worship in the Theravada Buddhist tradition. Section I of this paper deals with the probable historical origins of Stupa (Pali thupa) with special reference to pre-Buddhistic cult of Cetiya-worship. Section II is a study of the pali Canonical and post-canonical sources on the sanction of the Stupa-worship in Theravada Buddhist tradition. Section III relates the Thupa-worship in vamsa literary works viz., the Mahavamsa, the Dipavamsa, the Thupavamsa, the Dathavamsa, the Cha-kesa-dhatu-vamsa. Section IV gives a brief account of the Thupa-worship as depicted in the records of the three celebrated Chinese travellers Fa-hiane Hien, Tsiang and I-tsing. Section V throws light on the benefits of cetiya and Thupa worship according to some Theravada Canonical and Mahasanghika works like the Mahavastu. The Sixth and the last section explains the rationale of bhakti in Thupa worship.

The author of the paper opines that all these literary as well as historical evidences bring out the significant part played by the Buddhist Thupa in Theravada Buddhist tradition.

Can‘ Good‘ be Ascribed to Aesthetic Judgement ?

Mrs. Banabani
West Bengal

This paper is designed just as an introduction to some of the most important and interesting concepts regarding the judgement which are made aesthetically.

While we encounter different works of art or artistic situation judging them involves often the use of terms such as "Good", "bad" "indifferent" etc When we use the term good in relation to a work it is likely that another critic may disagree with such judgement. What does this disagreement consist in ? Does it involve a logical contradiction in saying this ? Or is it possible to explain such disagreement any other way ? The present paper addresses itself to these questions.

It seems to me that by the term object in the context of art, we may mean either the object that we point to in a physical sense as well as the object as it appears in our experience. The later would vary person to person as well as from occasion to occasion even though the object in the physical sense remain the same. Our argument is that, if the aesthetic judgement is made in relation to the object of experience then every judgement must be considered as unique and we would not admit of any scope of disagreement. In this explanation our point of departure is that, our basic problem with the term 'good' is not the problem of to having a standard of evaluation but the experience of that object which is before us to be judged.

The Hermeneutics of The Two Truths and The Problem of Skilful Means : A Buddhist Perspective on The Relation Between Meaning and Authority

Cristian Coseru

The doctrine of *upayakausalya* is associated generally with the sutra literature, in particular the *Saddharmapundarika sutra,* which affirms that Buddha's teachings are understood differently by various classes of sentient beings according to their disposition (*asaya),* understanding *(citta*), prejudice *(anusaya*), propensity *(adhimukti),* and circumstance *(gati).* However, its full philosophical articulation is found in a more explicit form in the debate between the Madhyamaka and the Yogacara schools concerning the implicit (*neyartha*)/explicit (*nitartha*) distinction in establishing the content of the ultimate truth (*paramartha satya*),

One major difficulty in understanding the nature of the intentional (*abhiprayika*) utterances is the fact that the Buddhist hermeneutical theory has nothing to do with either of the kinds of implication usually recognized in logic and semantics, namely logical implication and semantic implication.

While introducing a Buddhist theory of meaning, in which the presence of the *upayakausalya* is motivated by the particular salvific purpose (*Prayojana*) of Buddha's *abhiprayika* utterances, our argument will be that the philosopher-hermeneutician able by means of systematical exegesis to grasp the final meaning in a *neyartha* sutra is, in some respect, like the cultivated and expert *sahrdaya*, that is the aesthetically sensitive connoiseur of Indian poetics.

Social Values, Culture And Social Behaviour

Dr. D.R. Bhandari
Jodhpur

Values are the guaiding principle of human culture. Value means those desirable ideals which are intrinsic in themselves and are worthy of being persued both from the individual and social point of view. The Social Values occupy an important place in the social life and deal with its different aspects. The importance of social values lies not only in shaping an individual's life but also the life of the society.

Social values are socially approved desires and goals that are acquired through the process of conditioning, learning, socialization and that become subjective preference standards and aspirations. Analysis of social values provides a clear understanding of the social life of the people. Infact, these values are the standards which the man thinks necessary and important for his society and which are based on some sociocultural background.

Since the individual lives in society and values are part of social life, he continues to adopt the values. Through social values, the behaviour of the individual and other members of the society become quite uniform. Since social values are responsible for forming the attitudes and the behavioural patterns of individuals, whether normal or abnormal, these can properly be understood only with their help.

Social values are also responsible for the development of civilization and culture and are necessary for the preservation of the heritage of the society or nation as a whole. Changes in social values are always very slow and take a long time to shape. Thus social values are the basis of an individual as well as social behaviour and form an integral part of their culture.

Philosophy of Education as Formulated by Gandhiji An Assessment

Padma Shri Dr. M. Kirti Singh
Imphal

With the introduction of English system of education and decline of classicial education system, Indians do not know the significance of national system of education. As a reaction to the same, nationalist minded Indians advanced special ideas, ideals of man making education and experiments in line with India's culture. National Education movements. Deccan Education society and modern Indian leaders have cared to find out an Indian Educational Philosophy. Mahatama Gandhi is one such creative leader.

We cannot think of Gandhism minus his educational theory of *Nai-Talim* and that again as a person who linked educational theory with crafts and third to solve problems of Indian masses.

Real Education as visualised by Gandhiji constituted an organised complex of different categories viz. vocational education, compulsory education from 7 to 14 years, Hindi as the medium of Instruction, religious instruction, etc The objective has not been fully realised in Independent India on account of defective machineries, politicalisation of educational administration, neglect of agricultural education and wastage of money.

The present paper seeks to shed light on the merits and demerits of Basic Education so that we can rebuild a philosophy of education based on Gandhiji's dream.

Gandhiji's Basic Education & Social Change

Ms. Dhriti Roy

Assam

The concept of Gandhiji's Basic Education is only to bring about a change in Indian society-i e Social Revolution. Education and social change are closely related and interdependent. Gandhiji was dissatisfied with the traditional system of education and announced in 1937, a national system of education, popularly known as Basic Education which is universal, free and compulsory through out India. His system of education aimed to bring about change in Indian society. Traditional education was an imposition from above rather than a growth from within. The philosophy of Basic Education rests on conformity with certain ethical values to which Gandhiji gives maximum importance. Actually Basic Education is comprehensive and Gandhiji looks upon it as an important instrument of social-change, material progress and ethical development. It stimulates the spiritual, intellectual and physical capabilities of an individual. Being a practical philosopher he gives importance on practical education In his scheme of education, vocational training is of the utmost importance which caters to the needs of a society, He suggests such education which enables an individual to comprehend and control the social environment He systematically applies his mind to the complex problems of Indian society through a practical education. From the above it can be said that he was primarily a thinker and than a practical man. Whose actions resulted from his own throught.

Conflict Between Freewill and Determinism

Dr. Kanchan Saxena

The present paper tries to high-light a very burning problem : 'Free will and Determinism'. In this paper an attempt is made to show how the conflict between free will and determinism arises and how we can resolve the problem through a mid-way.

The concept of free-will is a moral, religious, and social concept that is central to philosophy and most religions. It has been argued that the basis of freedom lies in the contingency of natural events. Though this line of reasoning has been by and large abandoned, the concept of strict universal causality will have to be suspended, at least in the moral sphere, in order that freedom is retained. Belief in free-will amounts to the conviction that, as individuals, human beings are endowed with the capacity for choice of action, for decision among alternatives, and specifically that, given an innate moral sense man can freely discern good and evil and choose the good, though he often does not. On this view freedom means freedom of choice. But, there are always limited choices and thus freedom is limited by the number of options available.

Concept of Nirukta A Related to Atma

Dr. Dinesh Chandra

G.K.U. Hardwar

Nirukta has an importance place in the study of Vedas. In this book ideas related to grammer, literature and linguistics are given. Philosphy is a source of universal pleasure. This book consists of ideas related to God, Soul, life & Nature etc. In Nirukta Atma has been stated to be two fold viz. worldly and spiritual. The worldly and the spiritual should have been clearly differentiated in Nirukta. Nirukta has used the word Atma for Nature. Philosophy of man is affected by this type of books.

Karma yoga and Jyan yoga in Gita

Shashi Bhanu
G.K.U., Hardwar

Men's life is the fruit of luck and influence of an previous birth. There is not too much difference between Karma and luck In present life we suffer present Karma and influence Karma.

KARMA YOGA :—To do interview of the elements of Gita which Karma is wanted, If these Karma are not knowledge and Bhakti-Nirpeksh then these do not give issue There the Gita is not Nivritti but Gita is the shastra of pravitti. In the Gita's Nivritti marg there is not any abandonment of Karma.

JYAN YOGA :—When religion becomes weak and there is increaseness of Adharma then Hari comes Jyan yoga is very old. This is explained in Gita. Shri Krishna counsels to Arjuna that this Anashvar yoga I caunsel to Vivasvaan, Vivasvaan counsels to Manu and Manu to Ikshvaku.

Value Education–A Conceptual Analysis

Dr. K.M. Chetty
Tirupati

1. A planned educational action aimed at the development of proper attitudes, emotions and character in the learners may be termed as value education. This phrase "Value Education" covers all aspects of personality development intellectual, moral, spiritual, aesthetic, social, economical, and political. However, 'Value Education' need not be looked upon as just one course or subject to be taught and tested within a fixed time frame.

2. The aim of this paper is not to emphasise on 'Values and Education' or 'Value in Education' but to analyse in detail about the meaning, scope, objectives, content, sources, and methods of 'Value Education', along with the understanding of the role of teacher in 'Value Education'.

Ethics on Teachers Education

Dr. Haren Kumar Hazarika,
Assam

Education is the backbone of a progressing nation. The teacher is the pirot in the system of Education. The quality of teache's determine the advancement of the nation. It is therefore necessary to provide the teachers professional training But the training College experience is only an introduction to the rich experience they are to .gain during their entire service as teachers. The in service education is the sine qua non of an efficient teachers. The development of a teacher does not end and when he leaves the training College, he goes on learning his craft all his life.

A Complete and continuous programme of follow up service would provide the schools and colleges, with a continual check on the teacher training curriculum and instructional procedures. The teachers of the training College and School should visit their students, observe their classes and discuss their problems. The ultimate test of values of any programme of in service education his in the extent to which it leads to improve the classroom, Follow up studies of these programmes are necessary. Evaluation should be a means for learning, guiding and evaluating are closely interelated. The ultimate test of any programme is the character of its product. It is of little worth unless the weaknesses it reveals are corrected.

Ecology for Human Survival

Dr. Mamata Kundu
West Bengal

The global environmental crisis growing severe day by day makes people anxious about the fact that the human civilization may will perisn from our pianet. The main cause of this crisis is that most of the time we are unaware that every man is connected by invisible bonds to every other fellow being dead or alive to every creature in the non-human realms and even to the non-living aspects of the universe. The invisible webs of interconnections is the basis of all ecology. It is a holistic view of seeing the world as an integrated whole rather than a dissociated collection or parts. Let us see how the ecological ideologies may be established for the survival of man in this earth making it free from polution.

'Nietzsche on Morality'

Dr. S. Gopalan

Madurai

One of the foremost existential thinker of 19th Century Friedrich Nietzsche started his philosophising differently and unsystematically. He is against system since it provides only one side of the truth. He is for solving philosophical problems experiementally by using practical wisdom,

Nietzsche who is an exporent of moral nihilism is for revaluation of all values. He was bold enough to declare the death of God through his representative hero Zarathustra. What he means by this statement is the death of belief in God who is associated with religion.

Nietzsche declares that the 'will to power' is the basis of all morality which is based on self-affirmation. He introduces his ubermensch and calls everyone to strive to become this ideal superman. This superman overcomes himself by sublimating all the evil drives in him. Nietzsche shows a new way to experiment an aesthetically qualitative life.

On Education

Dr. S.E. Bhelkey

Pune

The process of education is developed in a specialized way to shape the human personality. Although education is natural to man, it has become an artificial enterprise, today. Hence we need to pay heed to the process of education. For this, one must, first understand the nature of the process of education in its various stages. The educator is another important component of this process and hence his role needs to be understood in more details. On the background of these points, the paper concentrates on the early part of education where the pupil is a child and raises several issues, viz. development of skills, concepts, intellect, imagination, moral sense. At the end, same suggestions are made on the practical aspect of the process of education, e.g., medium, discipline, basic areas of studies etc.

The Concept of Amorality : A Preliminary Analysis

Raj Verma
J.N.U.

This paper is based on Ronald D. Milo's article "Amorality" published in "Mind" in 1983. The first part relates to the concept of Amorality arising out of a lack of moral convictions. This is discussed while considering morality as a socio-historical concept and the agent to be a social being who imbibes moral values in his socialisation process.

The second part deals with R.M Hare's division of amoral agent into indifferent—amoral agent and silent-amoral agent. The burden of the argument is though amoral agent in the absolute sense is not logically possible, amoral behaviour or action is possible and cannot simply be labelled as immoral as claimed by Ronald D. Milo. This analysis is based on the two factors involved in a moral action, viz., "having preferences" and "making choices".

Gandhiji : The Practical Idealist

Dr. S. Indira
Tirupati

Throughout his life, Gandhiji conducted one experiment after another. In this, he was guided by an idealism that gave a constructive forward outlook and a practicalism that kept his feet on the ground. He was always very well aware of the problems. He used to offer meaningful solutions to them.

This paper attempts to show how Gandhiji's approach is same as that of Peirce, who also assumed reflexive relation between thought and action, truth and reality. Gandhian practical idealism also relates the individual and society not as parts of a whole but as reflexive of each other It also discusses how Gandhiji tried to revitalise the traditional values by adding experimental and accountability dimension to them in order to solve contemporary problems.

Budhist Ethics and State-Craft in Acharya Nagarjuna's Ratnavali

Dr. V.V. S. Saibaba
Visakha Patnam

This study reveals that the basic theme of the Ratnavali (A String of Pearls) is the bodhisambhara and to impart the Mahayana ethical code of bodhisattvacarya to one and all especially secular people. Here Nagarjuna enunciates Mahayana Buddhist ethical tenets intended for a householder or a layman in general and a ruler or a king in particular. Whereas through his several works of Madhyamaka dialectics Nagarjuna expounds the transecendental truth of Emptiness, the essence of Perfection of wisdom, through his literary works like the Ratnavali, the Acharya endeavours to inculcate faith (sraddha) which is the pre-requisite for the successful practice of bodhisattvacarya.

In the Epistle, we come across a detailed account of royal policy advised by Nagarjuna to king Gautamiputra Satakarni wherein the Acarya admonishes the king as well as his subjects to devoutely practise the Paramitas viz., dana, sila, ksanti, etc., so that by developing them they can benefit themselves as wellas others. He instructs the king to adhere to the principle of justice in matters of State and law and governed by compassion should rule his subjects in accordance with Buddha's law of righteousness. In a nutsheel, Nagarjuna exhorts that by means of the practise of Paramitas one attains Perfection in Law as a result of which attains happiness (abhyudaya) as well as final emancipation (haihsreya). Thus the teachings of the precious Graland culminate in Mahayana altruistic philosophy and its contribution to human values.

In Defense of Freedom and Dignity

Soyam Lokendrajit

The Paper aims at :—

(i) describing freedom and dignity.

(ii) advancing two arguments in defence of freedom and dignity.

The paper proposes understanding human nature in terms of creativity and describing freedom in terms of creativity. Material creation, artistic creation and tradition making are discussed as manifestations of human creativity. Freedom is described, positively, as the exercise of man's creativity-man's enjoyment of his own self Negatively, freedom is absence of constraints to man's enjoyment of his living creativity. Two arguments are then advanced in defense of freedom and dignity. One is metaphysical, the other aesthetic.

The metaphysical argument is an exposition of the ontological primacy of man and a defense of freedom on the basis of this ontological primacy.

The aesthetic argument is an exploration of the link between Beauty and Freedom. The argument briefly is, since beautiful things have intrinsic value and a free man is a beautiful being, there ought to be free men, or in other words, men ought to be free. Human dignity is then extrapolated as founded on man's essential freedom.

Concept of Morality in India

Dr. (Mrs Pratima Ganguli

Bhagalpur

'What is morality'? is a complicated question and cannot be answered clearly. Because it has got multiple associations. Hence the concept of morality should be distinguished from the concept of non-morality and immorality. In India this thing has been done very perfectly. In the first sense it means a general awareness or being of that human life which has to observe certain principles of conduct and which distinguishes man from animal. The distinction between 'Is' and 'ought' is most important here. The question of social and individual morality can also be very well raised here in Indian context which makes it different from that of the concept of morality of its western counter part.

While discussing the second sense of morally rightness or wrongness in Indian scheme of morality the thinkers take recourse to texts and authority without any hesitation Even Buddhism and also Jainism which does not believe in the authority of the vedas are also essentially tied up to an authoritarian concept of morality.

Thus two distinguishing features of Indian concept of morality are (1) Morality relates not only to the social obligations but also to one's own self and (2) Authority is the basis for deciding what is moral and what is immoral.

Bheda-Bhedavada of Bhaskaracarya

Prabal Kumar Sen
Calcutta.

Bhaskaracarya a staunch opponent of Advaitavada, has written commentaries on Chandogya Upanisad, Brahma-Sutra and Bhagavad-Gita. The last two of these works are extant, while the first one is known only through references to it.

According to the Advaitins, a distinction should be drawn between Brahman as an 'object' of worship (Upasya Brahman) and Brahman as an 'object' of knowl dge (Jneya Brahman.) The former is Saguna Brahman or Isvara, while the latter is Nirguna Brahman. Jagat (i.e. the world) is a genuine transformation (Parinama) of Avidya, which is the adjunct of Saguna Brahman or Isvara; and since this transformation is also controlled by Isvara, He is said to be both the material cause (Upadana-Karana) as well as the efficient cause (nimitta—Karana) of the world. In relation to the Nirguna Brahman, the world is merely an imaginary transformation (Vivarta), because *Nirguna Brahman,* being of the nature of pure consciousness (*Cinmatrasvarupa*), is impervious to any change *(Kutasthanitya);* and hence, it cannot be the material cause (*Upadana-Karana*) of any effect. The individual self (*Jiva*) is identical with *Brahman,* and this can be known from the *Mahavakya's* like *"tattvamasi"*. The quest for such knowlege is not compatible with the performance of rituals enjoined by the scriptures, because such performance presupposes many distinctions; and such distinctions are, in the ultimate analysis, untenable. Non- performance of such rituals *(Karmatyaga)* is thus an integral part of *Sannyasa*, which is adopted by a spiritual aspirant who wants to attain liberation (*mumuksu*). Liberation may be obtained by such an aspirant even in an emobodied state, and this condition is known as *Jivanmukti*.

Bhaskaracarya has tried to refute all these doctrines. In his opinion, the relotion between *Jiva* and *Brahman.* or the relation between *Jagat* and *Brahman* is the relation between *Sakli* and *Saktiman*. The relation between *Sakti* and *Saktiman* is one of *bhedabheda*, i.e. identity-cum-difference. The relation between *Brahman* and *Jiva* may be compared with the relation between *Brahman* a fire and the sparks that emanate from it The spark is fiery by nature, but it cannot be totally identified with the fire from which it emanates. Thus, the relation here is one of identity-cum-difference *(bhedabheda)*, and this is also the relation between an effect and material c cause The world *(Jagat)* is a real transformation of *Brahman*, which can retain its intrinsic nature even while undergoing the process of transformation, and this is possible because Brahman is omnipotent. Hence, the relation of *Bhedabheda* obtains between *Jagat* and *Brahman*. Thus, for *Bhaskaracarya*, there is no distintion between Upasya Brahman and *Jneya Brahman*. He maintains that the *nityakarma's* enjoined by the scriptures must be performed by one who wants to attain liberation. Knowledge of *Brahman* can yield liberation only when it is associated with the performance of worship *(Upasana)* and also of *nityakarma-s*. This doctrine is known as Jnana-Karma of Jivanmukti.

The basic doctrine of Bhaskaracarya (which is known as Bhedabhed vada or Brahmaparinama-vada) is not a totally new one Badarayana mentions in his Brahma-Sutras the views of Asmarathya and Audulomi, who had Propagated two varieties of Brahma-parinamavada or Bhedabhedavada. Another variety of Bhedabhedavada propagated by Bhartrprapanca has been recorded by Sankaracarya in his commentary on Brhada-ranyaka Upanisad.

The works of thess early masters are, however, lost to us. Thus, the works of Bhaskaracarya alone can provide some clue about the detailed arguments that may be given in favour of Bhedabhedavada. Unfortunately, not much attention has given to these works, and a possible reason for this might be the fact that the School (sampradaya) sought to be founded by Bhaskaracary did not stand the test of time. Most of Bhaskaracarya's criticisms levelled at Sankaracarya's commentary on Brahma-Sutra have been answered by Vacaspati Misra in his Bhamati. We come to know of three followers of Bhaskaracarya from other works of Advaita Vedanta. They are (i) Kesava, whose views have been noted and refuted in Vedanta-Kalpataru of Amalananda; (ii) Amrtananda, whose views are found in Vivaranaprameyasamgraha and PraKatarthavivarana, and (iii) the unknown author of Brahma-Prakasika, whose name has been mentioned in Prakatartha-vivarana. The works of these authors are not extant. The doctrine of bhedabheda has been analysed and criticised also in latter works like Laghucandrika of Gauda Bhaskaracarya could not, for some reason or other, withstand the onslaught from the Advaita School of Vedanta; and the School sought to be established by Bhaskaracarya gradually sank into oblivion. An attempt has been made here to discuss the salient features of the doctrines propounded by this School.

* * *

SECTION IV

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पुस्तकालय
गुरुकुल कांगड़ी

History of Philosophy

SECTIONAL PRESIDENT
Prof. P.V. Sen
Calcutta University
Calcutta

Positivism of Auguste Compte

Dr. (Miss.) B.V.S. Bhanu Sree
Waltair

Positivism of Auguste Compte emerged from his historical study of the progress of the human mind. The history of sciences or the development of human mind shows that each goes through three stages which are inevitable and irreversible. In the theological stage man views everything as animated by a will and a life similar to his own. Metaphysical thought substitute abstractions for a personal will; causes and forces replace desires, and are great entity Nature prevails, In the Positive stage the vain search for absolute knowledge-a knowledge of a final will, or first cause-abandoned and the study of laws of relations of succession and resemblance seen as the correct object of man's research.

Each stage not only exhibits a particular form of mental development, but also has a corresponding material development. In the theological stage-military life predominates: in the metaphysical stage-legal forms achieve dominance; and the positive stage is the stage of industrial society. Compte rejected the traditional philosophical thought for its non-rerelevance to the present and asserted that the positive philosophy alone contains the seeds of progress. He believed that both idealism and materialism are inadequate descriptions of reality.

Positive philosophy is Scientific and Pragmatic. Scientific advancement leads to social reorganisation. He dreamt for a new society based on positive thinking in which man is identified with state and the emergence of philosopher kings, who will be trained in science and promote human progress. Compte recognised religion also a part of human life and established a new religion of humanity.

Critical Examination of Derridean Deconstruction

Sudarsan Dash
J N.U.

Jacques Derrida (born 1930) launched a major criticism against the logocentrism of the whole history of western metaphysics (Plato to Heidegger). His criticism based upon loosening of language from its referent. He holds, every sign or symbol successfully implies another sign or symbol and so on infinitude So the language cannot transcend itself. The logocentrism of the history of philosophy which is the fundamental ground of certainty for any truth enquiry; Derrida declares it as nothing but a mythology a general circulation of signs. Finally, he deconstructed his own 'Deconstruction', to avoid a fresh dualism. He declares that Deconstruction is not a theory or a view rather an inspiration to get rid of theories altogether. He also declares that what he writes is beyond true and false, is only fiction. If that is the case, then Deconstruction is a fiction, which leaves the history of philosophy as legitimate as it was before. Is it not a fact that a great deal of propositional truth is asserted when the Logocentrism is undermined ? Derrida fails to provide sufficient argument to prove why his Deconstruction would be called a non-theory. Mere declaring that no charge can be levelled against Deconstruction because It is not a view does not make Derridean system immune to criticism. It is clear from the above consideration that Derrida started his anti-philosophy with the presupposition to overcome philosophy altogether. But this attempts ends in restoring the history of philosophy intact. So time has come for the post-modernists either to remain silent or to join the philosophical community.

The New Man For The New Order

(The Vision of Sri J. Krishnamurti)

Dr. N. J. Vyas
Vadodara

J.k. has uniquely contributed a distinct and original message by shaking us from our accustomed thought and habits, convenient theories and ideas, His aim has been to awaken the inner native perception in man. Developing the integral consciousness of man, individually and socially is fulfilling the human evolution further.

That is, the total human situation is possible through understanding the universal nature of consciousness. The limited systems patterns of ideas and beliefs employed to understand the same. So far have only proved incapable and ineffective to seek the unlimited goal for the New Man.

It is an experiment with life as a complete human being. It is seeing oneself clearly as the whole. In such a total man humanity is reunited with herself and with the world in which she lives.. In this context, J. K. advocates the freedom to be instead of the traditional freedom to do The collective action is possible only when there is freedom from all beliefs and authorities.

This presupposes an alert awareness free from all desires and fears. The content of human consciousness is common to all humanity and so man is not an individuel. It is a creative and elevating path of action which each one has to discover within one's consciouseess. Tranforming consciousness is an ongoing destiny of man. This absolute awakening does not come from mind but in fact it comes when the mind is quietened.

Papers Received Late

Philosophy of Language-Folsky or Revisionary ?

Dr. A. Kanthamani

A mild attack is intended against the revisionary project on philosophy of language, that attempts to make philosophy of linguistics (semantics) as philosophy of cognitive linguistics (Michael Devitt and Kim Sterelny, 1987/1994). The passage is thought to come through a partial denial of earlier nodels of philosophy of language, whic is regarded as too folsky or it is grown too big for boots It is argued that none of the four theses (non-replacement, non-separation, non-integration, chariry) either singly or collectively, sponsors a brogramme for an inclusive disjunction view. If anything this is likely to shuffle, if not impede the progress of naturalization of philosophy. A naturalization of philosophy of languaбe rathee than philosophy is called for. the opposition between folksy and revionary models is a miasma.

Education in Plato's Republic

Sarat Sarma

Manipur University

Plato is a great Philosopher. Words wilt always fail to describe his greatness his mind touched almost all the important areas of philosophy. He created original contriburions wherever he put his mind. In the philosophy of education also, he made, significant contirbution. His dialogue Republic is, in Rousseau's words, "the finest treatise on education that was ever written." This paper is a very humble effort to discuss some of theimportant features of education that we find in the Republice. In the end to concludes that his idea of compulsory state-controlled education which aims at the all-round development of human personality including the formation of human character is still relevant today.

Philosophy & Human Rights

Dr. D. Nesy
Trivendrum

The present context of human life demands an 'enlightened view' of things. Problems like how man stands in relation to other men and his bio-physical environment, the way of living of mass-man, the real type of relationship in nature among its various constituents and the like are very important. The very fact of human satisfaction and self-fulfilment has come to be challenged. Human responsibilities for the natural world and his moral responsibility to the generations not yet born are stressed. The perfection and ascent of man demands an emphatic recognition of the ethical principles, the role of state and social laws and education in the sense of stimulating all the latent potentialities of man which help ensure a well-balanced life of normalcy for the mass-man. In the face of such vital problems, it is only natural that the voice of the philosopher should at least heard in an open discourse. The practical means and political power to bring about social change is not there in the philosopher. Yet the voice of the experienced adviser, the guide, the courageous and impartial custodian is worth hearing when setting out in to the adventurous journey in to life on the basic assumption that safeguarding the future of man is a desirable aim.

Recently, there is an escalation of the rights rhetoric. The basis for the speculations about the nature and criteria of rights is the growing recognition of the idea that man can have rights which are inalienable and indefeasible and possessing some kind of sanctity and validity not discernible in ordinary positive laws. Rights are different from liberties or previleges. Liberty is marked by the absence of duty, it is a licence to invade another's right or a kind of legal benefit. Rights on the other hand, are the grounds of other people's duties, it is something a man can 'stand' on. A world with rights is one in which all persons are dignified objects of respect.

Human rights fall under moral rights. It may be positive or negative, not only freedom from interference but to positive rights like the right to a living wage or medical treatment. It is a right not to be tortured, imprisoned or killed for asking the right questions. The question of human dignity, below which it is intolerable that a human being should fall, is very much important. It is a question of social justice where equality before law without any discrinmiation is ensured. The realm of non-human beings, of race, gender or religious affiliation, health, education. welfare, hazards to environment, exploitaion etc etc. are areas where human rights are to be protected.

The doctrine of natural rights propounded by Locke replaced the divine rights of Kings saying that all men possess equal rights to life, liberty and property. Later Green, Bentham, Mill all defined rights. The demand for natural rights meant an emancipation from political despotism and arbitrariness, but in the modern context it means a claim upon the state to provide and guarantee the welfare of the individual. Landmark documents like the Magnacarta, The English Bill of Rights, the United States Declaration of Independence and Bill of Rights, the French Declaration of the Rights of man and Citizen, the League of Nations, ILO, and finally the UN Charter and the Universal Declaration of Human Rights all are concerned with the specialised rights of man and their protection. The Constitution of India has its speciality in having two parts for Fundamental rights and Directive principles of State Policy both of which cover the human rights of Indian people. It has several points of comparison with the UDHR which is the sheet anchor of the human rights of peoples of the world.

The efforts of Mahatma Gandhi in this direction are commendable. His efforts in South Africa and later in India relating to the Constructive programmes and the principle of Decentralisation are shining examples of the proclamation of Human rights.

Endowment Lecture on Does Dharmakirti Embrace a Pragmatic Theory of Truth

Prof. Rita Gupta
Shantiniketan, W.B.

In the present lecture the Epistemological Position of Dharmakirti is discussed It has been shown that how there seem to be a tension between several remarks made by Dharmakirti in several of his works. It has also been made clear that how the apparent conflicts are closely connected with certain misunderstandings of Dharmakirti's position An attempt has also been made to present a coherent account of Dharmakirti's epistemic position which will try to resolve the apparent conflicts mentioned in the paper in detail.

Prama and avisamvadakam jnanam, Pragmatic Theory of Truth, special difficulty invo!ed in the pragmatic interpretation of Dharmakirti's Theory of Knowledge, Overcoming the special difficulty involved, Perception and Arthasarupya, Praman and judgemental Awareness, Inference and Arthasarupya, are the other important which have been discussed in this Lecture

Endowment Leture on "Dvaita And Advaita"

Prof. G.N. Kundargi

In this lecture I propose to discuss issues raised by Samkara and Madhva, as I find them. First of all a few words have been stated on the Vedanta in general. Samkara's position on Reality has been discussed in detail. A contradiction has been shown between the Saguna and the Nirguna Brahman In this paper I propose to discuss only the beginning that is only Saguna Brahman. A rational way of thought has been suggested in this paper; Any one that moves by the machinery of terms and relations must give appearance and not truth. It is a make-shift a device, a mere practical compromise, most necessary but in the end most indefensible. Sankar's theory of maya and it's criticism from the Dvaita Vedanta's view is also discussed in this Lecture, the Philosophy of Tagore has also found a space in this lecture. Inclinations towards the spirituality and mysticism will be found in the end of my lecture.

Jain Atheism Spiritualism & Humanism

Dr. Kokila H Shah
Bombay

The Object of this paper is to analyse, Jain atheism from an entirely new perspective. An attempt is made to hghlight its humanistic and spiritualistic aspects.

Jain atheism is important for a variety of reasons. Jain Philosophers are not prepared to assume Creator God at cost of consistency. Universe is sustained by its own inner forces. Theism is logically absurd from Jain point of view. Man is the maker of his own destiny. Hence in Jainism God is replaced by Man himself and for achieving liberation, one has to rely solely upon's one's won grace. However, this does not mean rejection of religion or spirituality. Everey man can attain Godhood by right action. Jainism tries to seek divine in man and establishes the 'essential divinity of man' as it is said. Hypothesis of God is clearly redundent in Jainism. Jainism is not non-theistic, it is atheistic. It does not deliberately reject God. The elements associated with theism are quite prominent in Jain a religion. There are Gods living in heavens in Jain Cosmogony.

There is basic freedom and no determinism. There is Law of Karma which is autonomous. It may be contented that Jainism is the supreme example of what may be called 'Spiritual Humanism' as it recognises the value and dignity of man. Human life is of tremendous value for our spiritual endeavours. This existence is something best that can happen to a man. Jainism with all its spiritiual depths and other features is more positive about the destiny of man.

I have endeavoured to highlight that in Jain atheism there is scope for the religion and morality. We find in it the grand synthesis of Science and Religion, Philosophy and Ethics, the ideal and the actual. Its sublime message and optimism can contribute in adding greatness to our Philosophical heritage.

Philosophy And Human Rights

Dr. (Mrs.) S.C. Suguna Kumari

Visakha Patnam

The question of haman rights has acquired great importance throughout the world and among all communities. In the era following the Second world War, fhe world witnessed numerous changes in international affairs. Many old social structures, religions, ideolgies deteriorated quickly and new social orders replaced old institions. As conditions charge, it is a compelling task to reconcile the old and the new: Philosophy of human rights is gaining importance as it is seen to be an effective means in bridging the gulf beetweeu tradition and modernity. Human rights questions are powefully associated with religious, metaphysical and moral aotions, particularly in Asian countries. For that reason, the modern expression of human rights is a sensitive issue to be accommodated meaningfully. A rational basis is necessary to explain the relevance of human rights Philosophy recognises the ueed for transforming individnal rights. to legal status, and prepare the way for jurisprudence of human rights.

Largely as a result of their colonial history, reiigious and cultural heritage, third world countries encounter special problems in contemporary society. Philysophy, as a rəflective and self-critieal discipline, can facllitete the process of conceptualising human rights, disassociating these rights from religion and preparing the way for a jurisprudence of human rights. In addition, philosophy can create an atmosphere for dialogues between international communiities, in the prospect of peace and survival.

In this paper I shall discuss this topic to Philosophy ann Human hights under the following sub-sections : (a) introduction; (b) situation leading to the emergence of the need for human rights; (c) conceptualising human rights and disassociating them from religion; (d) Philossphy of jurisprudence of human rights; (e) Philosophp of human rights and the third world; (f) a review of the ebove topics.

Symposium on : Philosophy And Human Rights

(Eliminate The Irrelevant)

Allama Khwaja M.A. Hay
New Delhi

1. Duty is prior to right. Right is inconceivable without respective duty.

2. Philosophy consists in knowing, under-standing, interpreting and practically evaluating this cosmos in relation to one-self and to others in Philosophers own ways.

3. Although as a vtilisable subject of study Philosophy does not veer about (only) the socalled TRANSCENDENTALS. But Philosophy does virtually transcends region, race, colour caste customs and any other man-made of man-approved distinctions chiefly those which have been brought out by poasessers, owners, inheritors as well as by exchangers, capitalists and/or any how money-makers.

4. A Philosopher has to examine "the relevant" otherwise he can not eliminate "the irrelevant" without which no agreeable Philosophisation can be thinkable.

5. How law, legal systems and legal instiution can provide answers to the relevant question and direction to peoples (it) depends upon how LAW is defiined by the discoverers of facts and framers of laws in terms of their chosen Philosophies.

6. The HOMO-SAPIANS are inter-dependent and reciprocative. Man is companionable by nature.

A's duty towards B is B's right and B's duty towards A is A's right and thus all duties and rights of human beings are Human Duties and Human Rights.

Science and Humanism

Ananda Mookerjee

Santiniketan

I. INTRODUCTION : Human and its Relation with Science

Humanism, by Shorter Oxforismd Dictionary, is

(1) any system of thought or action which is concerned with merely human interests, or those of the human race in general;

(2) Devotion to this studies which promote human culture; literary culture.

Evolution of a powerful brain evolved a cultural man in aspects of science and humanism. Thus culture and for that matter science and humanism have their seat in the brain and its function. The great brain evolution can best be understood in terms of molecular biology Science, Powered by this tremendous brain capacity has worked for and against humanism all along man's history.

II. Science and Humanism at Loggerheads

Science with a destructive attitude has produced dangerous weapons and its advancement has caused untolerable environmental pollutions particularly since Industrial Revolution. Even the creativity of science often invites the wrath of nature.

III. Humanism Promoted by Science :

Science has also promoted art, Literature, music and other cultural aspects. The violin, for example, is a work of great scientific and technological advancement. Science has made man's life comfortable and keeps him in good health. Science also thinks about how to preserve mankind in futuer

IV. Advancement of Science and Promotion of Humanism :

A Compromise with science working for and against humanism we need to work out ways .of compromise between them, particularly in the field of education Total disarmament is unnecessary Rather, we need a common global arms stock. We also need a judicious management of resources and the problem of environmental pollution. The education system is also to be revised to resist a divorce between Science and Humanism. Let us hope man would one day evolve greater brain capacity to cope with scientific specialization along with literary flourish, and shall also be able to conduct experiments judiciously; No two cultures estranged from each other.

Critical Analysis of Pramanya Theories

Dr. M. Sreenivasulu
Cuddapah A.P.

The purpose of the present paper is an critical evaluation of the *Pramanya Theories in Indian Philosophy* Arguments and Counter Arguments were proposed in never ending stream to the simple question is *Pramanya Sqatah or Paratah ?* This is one of those questions to which every philosophical system come forward with an official answer.

In Indian philosophy there are four different views.

1) Validity and invalidity both are intrinsic – Samkhya view
2) Validity and invalidity both are extrinsic – Nyaya view
3) Invalidity intrinsic and validity extrintic – Buddhistic view
4) Validity intrinsic and invalidity extrinsic – Mimamsak view

Symbolically if 'a' represents validity, 'b' invalidity, 'c' self evidence and 'd' extrinsic evidence, the different Indian theories may be exhibited in the following way :

a b c c : Samkhya view
a b d d : Nyaya view
a b c d : Mimamsa view
a b d c : Buddhist view

Worked out in a simple statement the above symbols exhibit that the Samkhya's maintain that both validity and invalidity are inherent in the cognition itself. Naiyayikas, on the other hand, hold that both are proved by something else, i.e., by extraneous causes such as inferencem etc , The Buddhist are of the opinion that invalidity inheres in all cognitions, but validity is established by something else. The Mimamsakas and the Vedantins believe that validity is self-evident and invalidity is determined by extraneous causes.

Finally a Critical evaluation of the contending theories of Truth and Eroror in Indian Philosophy is attempted.

Habermas's Philosophical Justification of Normative Validity Claims

P. Sudarsan

Pondicherry

Wen there are varied c'ams regardign the role of reasson in moral applications, Jurgen Habermas advocates a formal pragmatic analysis of communicative action in which a kind of discourse or a dialogue plays avital role in the decision making, The language of discourse is the everyday language in a performative attitude.

The moral philosophy adopts the adopts the sttitude of participants in everyday life situations. What maks the moral claims authoritative is their general validity, which is common for all. While quoting Strawson. Habermas says that since the general framework of a titudes is pre supposed in the the society, no external justification is necessary.

Abhinavagupta And His Aesthetic outlook

Rudrakant Amar

Darbhanga

Adhinavagupta ascertains that whole of the universe is sweetened with Rasa. In his,Metaphysics Ultimate Reality known as Shiva, is good and the world is menifestation of that very Shiva.

Abhinavagupta's contriburion to aesthetics, is primarily based on the works like the Dhvanyaloka Lochana and the Abhinav Bharati. References to the authorities on various subjects such as dance, music, metre, acting etc. and quotations from them, found in his works, give a clear idea of the vast intellectual background of his aesthetic thought.

Abhinavagupta was an aesthetician in the true sense of the term. He proposes the problems of the aesthetics from the historical, analytical, psychological, logical and Philosophical point of view and discusses the ends of art and the theory of meaning. His treatment of aesthetical problems is confined to those which arise in the context of drama and poetry.

Man and Machine in Gandhian Context

Geeṭa S. Mehta
Bombay

Gandhiji was not against machinery but against the craze for machinery and exploitation due to machinization. For him, a machinery was permissible when it subserved the interest of all and eased human effort. Machines should enhance the quality and capacity of human work without damaging, the capacity of human body. For the productive structure of bigger size machines, the ownership will be community-based. Gandhi was against consumerism. "The earth has enough resources to satisfy everybody's need but not for any body's greed".

Gandhi's criteria about technology can be summarised in ten points. (1) Small-Scale (2) Optimum utilisation of human and non-human resources (3) Pollution-free (4) Renewable resources of energy (5) Self-reliance (6) Comperhensible to common man (7) Ecologically balanced (8) Humanized (9) Non-destructive (10) Non-alienation.

Gandhi worshipped all the three aspects of Reality-*Satyam* (Truth), *Shivam* (Well-being) and *Sunderam* (beautiful). Gandhi's ideas were assimilated by Vinoba. Both advocate decentralization and self-sufficiency. Self-sufficiency enables man to cooperate intelligently.

To conclude, Gandhi's emphasis on simplicity and limitation of wants, his stress on decentralization and participation by the common man in the decision-making process at various levels his emphasis on a united level but not a uniform world-all this has a current relevance. Gandhi could see beyond Marx so his ideas can be applied to modern age. Modernity is sick and out of date. Gandhi is tne prophet of Post-modern-ethos.

Neoplatonisn And Indian Philosophy Prolegomena to A Hidden History of The European Thought From Plotin to Renaissance

Liviu Bordas

The debate over the oriental sources of the Greek Philosophy has a long and sinuous history. The standpoints during this dispute exhaust in practice all the possible the logical alternatives and the abundance of the arguments and materials presented in the debate demands a great deal of time of anyone wanting a clear idea of the problem. But this question has aroused the interest of the historian, philologist and orientalist rather than that of the philosoper. We consider that because of its deep implications for the history and culture of Europe, this problem requires a philosophical approach, probably the only one able to elucidate its meanings which are of philosophical nature. However, the European Philosophers avoided this topic even as they did not pay much attention to the Oriental Philosophy itself (to Indian philosophy in particular).

The neoplatonic spirit crossed the European throght in an obvious manner up to the classical Renaissance and less evidently so since then. The Renaissance humanists rediscovered the Greeks at the very source. A few centuries later a new renaissance, this time called "oriental", has arisen in the German romanticism. The enthusiastic seekers of the Oriental world, dissatisfied with the partial Mediterranean humanism of their predecessors, dreamed of the universal man and of an integral humanism. The failure of this second "renaissance" is well known. It never brought about, especially in Philosophy, a real meeting of West and East, of Greece and India.

Various reasons were ascribed for this failure. But all these explanations resort to superficial arguments and to external devices. We consider that the failure of the "Oriental Rena'ssance" is closely connected to the internal mechanism which caused the oblivion of India from the Philosophical consciouness of Europe. This forgetfulness is a self-denial, a "denial of the being" And this kind of Philosophical amnesia owes itself to the neoplatonism in which already existed a hindden India discovered by the Greeks on their own, probably without the need of an explicit Indian influence. The European Philosopy did not "discover" the Indian thought because it already hand an "internal India" camouflaged in the history of neoplatonism. But this unspoken India represented a stage of its history which was already passed. Thanks to a permanent dialogue with her-the Other who resides within-the European culture was able to reach a real Philosophical universality.

In our essay we attempt to but forward a hypothesis by way of question, hypothesis designed to incite a new reflection and to go beyond a futurless debate.

Influence of Recent Life Experience on Mental Health of Female Industrial Trainees

R D. Sharma
G.K V. Haridwar

Mental illness is a social problem. Social scientists have frequently voiced the opinion that environment plays a significant role in the causation and development of mental illness. The occurrence of mental illness depends on sex age and condition of life work. Females have been found be more frequently affected by mental illness as compared to their male counterparts. This study was conducted on female trainees of Industrial Training Instiitute, Srinagar (Garhwal). Hindi version of Langner's scale for measuring psychopsysical strain on recent life experience questionnaire was used. The results of the present study reveal that psychopsysical strain is positively correlated with recent life experience (Life change).

The Nature of Religious Language

Manjulika Ghosh
Darjeeling

There are no set of sentences which can be christened as comprising religious language. What we call religious language reflects the mystry of language, a mystry which persists inspite of the philosophy of language. It cannot, be understood without being related to the nature of man. Man, inspite of his biological existence have experiences which intimate him of his divinity. These exeriences are so profound that human understanding remains stupified in its attempt to comprehend them. He resorts to symbolization. This spmbolic use of language to grasp the limitless, formless experiences, which shocks and jolts and at the same time attracts us forms, in my submission, the core of religious language.

Assertion and Argument in Advaita

Dr. B.R. Shantha Kumari
Pondicherry

Assertion and argument are two important elements in metaphysics, wherein arguments justify assertions to show that they are not gratuitous and subjective.

Advaita asserts that Brahman alone is Real *(brahma satyam)*, that the world is illusory *(jagan-mithya)*, and that the self is no other than Brahman *(jivo-brahmaiva na aparah)*. This assertion is made by analysing physical phenomena by the objective method, and exploring experience by the subjective method. Synthesising the two methods Advaita arrives at the grand equation of the unitary Self, which is neither objective nor subjective, as the Reality in all phenomena–non-sentient and sentient,

The paper discusses how the assertions of Advaita are justified by logical arguments. But since the Reality which Advaita seeks to disclose is trans-logical, Advaita recognising the importance as well as the limitations of reason (*yukti*), conforms to scripture *(sruti)*, to confirm the declarations of scripture in one's own experience (*anubhuti*). It is this rational approach, in conformity with scripture, that makes Advaita "a faith which inquires".

The Main Tenets of Berkeley : A Reappaisal

Ganesh Prasad Das
Bhubaneswar

In the history of ideas, Berkeley is regarded as a subjective idealist who sought to reduce everything that is said to exist out there to ideas in the mind, thus turning into a solipcist. He is also regarded as an inconsistent philosopher at that, despite his attempt to fight against inconsistencies as he sought to advocate the existence of God over and above the existence of the mind and its ideas.

I propose to point out that Berkeley sought to keep clearly apart the different categories which we think things through. There are certain categories which *say how* the things stand, or describe the world in variously varied ways. But there are quite some others which *show.what* the things are. The statements which are used to describe the world within the ken of the logic of our language themselves show the pegs which support the bounds of sayability from beyond. According to Berkeley. the category of matter is one such peg. Locke saw things dimly when he said that there must be some material substance 'I know not what'

But Berkeley soon lapses into the Lockean confusion when he asserts that there are selves that entertain ideas-percipients with limitations and also asserts that there is God-the universal percipient *sans* the limitations.

Solipcism is not an incorrect view. but it cannot be stated. Similarly, God lies outside the ken of sayability, The language whose primary function is to describe cannot bear the load of the conception of material substance, mental substance and of Divine substance. The hints that it emits in favour of these conceptions is an entirely different function of language.

Some Perspectives on the Causality Of Brahman

P. Sekar
Madras

Philosophers like Sankara hold Brahman as the cause of the world. But what is 'special' about this is that they hold Brahman as the *upadanaka*rana or the material cause also, following some of the Upanisadic declarations and also the *Brahmasutras* of Vedavyasa

But upholding the material causality of Brahman is a formidable task, for, Brahman is declared in the *Upanisads* to be immutable and non-dual.

The present paper seeks to probe how the problem is tackled by Sankara, Bhaskara, Yadawa and Ramanuja and also to find out it a strict monism or an Advaita in Sankara's sense is possible at all as far as causality is concerned.

The Concept of Antaryamitva

C. Raghavan
Madras

Orthodox Indian Philosophers belive that the Supreme Soul exists everywhere and hence is said to be vibhu. But its existence is unlike every other thing for though it exists everywhere, it, nevertheless is imperceptible.

The term *antaryamin* stands for the thing that "exists inside" and "rules" or "controls" all. The *Brhadaranyaka* and the *Subala Upanisads* speak extensively about this *antaryamin*.

The meaning of the term *antaryamin* is nearly the same for almost all philosophers, with some minor variations, of course.

The paper proposed seeks to analyse Ramanuja's elucidation of the concept of *antarymin*.

On the Knowability of Brahman

S. Usha
Madras

That Brahman Could not be expressed by words is declared in scriptural passages such as *Yad Vacanabhyuditam* etc. But it is also, declared that the scriptures are the only sources for the knowledge of Brahman. The two are mutually contradicting apparently though, in that if Brahman could be known through scriptures, then it amounts to admitting that it is expressible by words. on the other hand, if it could not be expressed through words, then scriptures cannot be held to be the sources for its knowledge. the present paper attempts to highlight the way in which this seeming contradition is resolved by Ramanuja.

Illusoriness–Some Observations of Ramanuja

N. Sujatha
Madras

That there arise illusions like a mirage or a shell appearing as a silver, cannot be gainsrid. It is incumbent upon every philosopher to account for such a false knowledge. As far as Indian philosophy is concerned, there are several views like *atmakhyati, asatkhyati, anirvacaniyakhyati. akhyati,* [*anyathakhyati* and *satkhyati* Some of these are, of course, prejudiced while others do have an objective approach Even among the lather, none can be said to be fully satifactory, because of some inherent defects in them.

In this context, Ramanuja's and more so of his commentators Sudarsana Suri's examination of the views bringing out their inherent defects, leading to a plewsible view, with least defects is proposed to be discussed in this paper.

Vedic Concept of Time

Dr. Manudev Bandhu
G.K.U. Hardwar

Vedic term for time is (काल) KALA. Kala (Time) is that to which the application of the ideas expressing now, beyond simltencity quickness, slowness and the like Characteristics, is proper and Congruous.

1. Aparisminnamparamyug paricharam Kshipramiti Kalalingani.
(Vaisheshic 2/11/6)

Time is not found in the nature of noumena but only in that of phenomena. The idea of thime comes up in consjderation of Causation.

2. Suryachandramasoudhata, yathapurvamakalpayat. (Rig 10/190/3)

This Sun and Moon and other object of this world, are live as they existed in earlier Creations. this process of Creation and destruction is going on beyond Time (अनादि) these very words, sadi and anadi indicate the existence of time.

3. Kalo Ashau vahati Saptrarhmih. (Rigveda)

Time-horse is going on speedly. Time is the root of created beings, and the uncreated, of pleasure and of pain. Time doth create existence Time destroys, time shatters, and all again renews. Time watches while all sleep. Unvanished time.

Time is almighty. All of us are governed by the time. Time is death. I satule the time.

Possibility of Disintersted Knowledge

Dr. B.P. Siddhashrama
Dharwad

Knowledge is a concrete and suggestive term. Philosophical questions about the nature of Knowledge belongs either to epistemology or to the philosophy of mind. Knowledge situation involves three factors: they are: Subject who knows, the object which is known and the intermediate factor called knowledge.

Interest or disinterestedness is an attitude which lies in the mind of an individual and knowledge is given to a thinking mind in the form of the nature or reality of an object it represents. Therefore, disinterested forms of knowledge may be found in some individual but there can be no possibility of any such knowledge which can be classified as disinterested knowledge. However, contrary to this, Advaita offers uniquc explanation. It differentrates Vrittijnana from Swarupajnana. Vrittijnana pertains to The realm of empirical reality where as Swarupajnana pertains to the realm of transcendental-Reality. Vrittijnana works within the trinity of Jnatru, Jnana aud Jneya where as swarupajnana transcends this trinity of Jnatru, Jnana and Jneya, In fact, It is Reality itself. Since this kind of knowledge transcends subject-object distinction we may term it as disinterested knowledge because here there is no question of individual who is interested in it. This Swarupjnana is self-proved (swayam-siddha) self-shining (swayam-jyoti) and self-valid (swatah-Pramanya).

Plato and Aristotle on Universals

(A comparative study)

Sushit Kumar Sarkar
Agartala-Tripura

This paper is an attempt to have a comparative study on Realist Tehory of Universals offered by plato and Aristotle. Both the versions of Realism in this context have been explained along with the points of difference.

It is coucluded with reasons that Aristotles version has got some privleges over plato's and is also much closer to common sense.

Philosophy of Religion: The Problem of The Death of God

Prof. M.V. Krishnayya

Visakhapatnam

Philosophy of religion is a topic of western academic religious discipline gained importance in the Post-war modern contemporary world situation. The problem of the death of God has engaged the minds of the Philosophers of religion for sometime. This phrase is born in the context of Judeo-Christian theology. It was Nietzsche who has pronounced the death of God in the background of Judeo-Christian framework. The metaphysical import of this idea is for transcending the banal distinctions that God is a person and a creator, the dichotomy of good and evil, faith in salvation as a convention, etc.

The topic of the death of God later became a key concept of Radical Theologians, who tried to secularise religion. Some Christian existentiaiists also used this Phrase in support of their critique and reappraisal of religion in general and Christianity in particular. Atheistic existentialists used this Phrase to stress their point that not only that religion is meaningless and God is absent in modern man's life, yet modern man has to learn to live in this abusrd universe without hope in the Transcendent. In this sectional president address I shall discuss the views expressed by Nietzscha, Paul Tillich, Martin Buber, Altizer and Sartre A critical examination of the theme is attempted to find the relevance of this phrase in the current international religious, ethnic an political cross currents.

The Myth of 'Prayer' and 'the Mysterious being'–God.

Mona Upadhyaya
Bombay

The formal prayer that is taught to every individual right from his childhood, seems to be a complaint, a demand and a confession of his unworthiness and guilt. This shows that every prayer is an articulation of some self–Interest to be fulfilled. If prayers are always made for some such motive then to me, such a prayer would be futile.

Such feelings of unworthiness must be changed in to gratefulness, into thankfulness & this to me is the only true prayer, one may not have to say anything, just the feeling of gratefulness should sink deep into ones consciousness, in the very fibers and cells of ones body. And if prayer is understood as the human communication with divine and spiritual entities, then do such, entities 'the God' exist ?

The State of Complete Meditation Asparsha Yoga

Dr. Vijaypal Shastri
G.K.U.

Asparsh yoga or Amanaska yoga is the state of complete identity with non-dual Brahman, arrived at as a result of discrimination and negation of phenomena. This is the Vedantic conception of Samadhi. This Samadhi is quite different from any mystical & mechanical state described as in the patanjal yoga system.

Acharya Gaudpada says that this yoga which is not in touch with any thing is very hrad to be attained by ordinary yogis.

This article will present a critical description of this Asparsha yoga and all the. methods to attain it will be narrated in detali Shankar's views concerning to it will also be criticized here.

"Scientific Base of Vedic Varna System"

Nagendra Nath Misra (M.A. II Phil)

G.K.U. Hardwar

HIMDU SOCIETY : is very ancient and complex. With the passage of time, many traditions and ideas, have got roots in our social organisation. Varna vyastha, Dharma, Karma and Ashramas are some such systems, which cannot be seperated from our social organisation With the advancement and spread of education, every system is being scientifically examined and put to the test of time. On the whole the Hindu Society's faith in Dharma and Karma remains unshaken and highly form and every Hindu is bound to believe basically in the theory of Dharma and Karma.

MEANING OF VARNA :—

In Nirukta Shri Yaskacharya evolved the word Varna, from the root "Vri" giving the meaning of choice or Varna. In this way, Varna is that which a person chooses according to his nature and his work. According to P.V. Kane the word Varna was applied to white complexioned Aryans and black complexioned slaves. At a later stage the word came to be used four social classes ie, Brahmin, Kshatriya, Vaishya and Shudra,

DIVISION OF LABOUR :—

The aim of the your Varna system in India was division of labour, similar to the division of Plato and Wells, The theory of division of labour is one of the fundamental theories of social organisation. It propounds that for an orderly progress of work in society, it is necessary that it be divided into classes according to natural tendencies. Dr. Bhagwan Das has divided labour under the Indian Varna system in the following classes :—

1. Teacher Class
2. Governing Class
3. Business Class
4. Physical Labourer Class

These are respectively the Brahmins, the Kshatriyas, the Vaishyas and the Shudras. Thus the responsibility of the Brahmins was to see to the proper execution of works like study for knowledge and teaching, and religious activities. The government of the state, defence and direction were left to the Kshatriyas while the Vaishyas carried on the Agriculture dairy farming and business. The Shudras served the other three Varns. It is pertinent that this class division is not peculiar to India, it has been the comman feature of all the organised societies of the world.

The Co-Existence of Philosophy & Science

Dr. U.S. Bist
G.K.U. Haridwar

It is usually accepted that science deals with the appearances of things. In other words, science aims at a most economical description of appearances i.e. ultimately of our sense experience.

According to some scientists, science can be looked upon from different points of view. Such as A. Science as an exact science B. Science as a descriptive science C. Science as a product D. Science as a process and so on.

Physics and Chemistry are stated as the exact sciences, because these two are characterized by the possibility of exact measurements and mathematical analysis.

Taxonomical Botany and Zoology have been stated as descriptive sciences.

As a product, science is an organized systematized body of knowledge about the physical world. It is the record of, what has been discovered about order in the universe; the relationship of matter and energy. It is the study of cause and effect beginning with observation and leading to generalizations, theories and eventually laws.

As a process, science is exploring, searching, discovering and experimenting the vast variety of thought processes for acquiring knowledge.

According to some of the modern physicists, science has revealed the external nature of things in the world. It means science gives us the knowledge of not self. It is the study of objective field. These scientists call the universe as 'Mysterious Universe'. In their opinion, they are yet far away from the heart of the Universe. Sir James Jean, a great scientist, for example, has stated that the physical sciences are trying to manupulate A, B, C without knowing what actually they are. It means though physical science are working for the betterment of Man, they do not know what a Man actually is. In other words these scientists forget that man is merely an actor in this drama of the world. An actor who is even unaware of the time, he is supposed to finish his role.

The dazzling progress in physical sciences has made the scientists forget about the internal nature of things i.e. the self aspect. This is the reason why these scientists do not even hesitate in holding the view that knowledge gained by the physical sciences is the only knowledge and that any knowledge outside the field of physical science is no; capable of being called scientific.

To my mind, every systematic knowledge can be called scientific. Not only this, all activity of mind has to be scientific if it is to lead to some authentic knowledge. thus the systematic knowledge outside the field of physical sciences or the systematic knowledge beyond the reach of the physical sciences is also scientific.

My intention here, is to say that religious knowledge which is systematic and organised in character is also scientific, it is a systematic knowledge of the universe revealed not by senses but by the spirit. It is mainly and essentially concerned with the un-observable universe and the self aspect of man. The true subject of religion therefore is 'man', the unknown. It is rooted on the very rational nature and constitution of mind

If we concentrate ourselves on human rationality, we find that this rationality is of two types, viz. religious rationality and scientific rationality. The religious statements are therefore knowledge statements. These statements can not be stated to be emotive only. Those who held that religious statements are only emotive, do not understand properly the difference in the objectivity of the religion and science. the object of religious beleif does not stand on the same footing as the physical facts of our ordinary experience. The objectivity of religion and the science is totaly different. Not only that, the objectivity of each and every science is not the same. For example the objectivity of Botany is different than the objectivity of Physics and so on. It is however, important to note that the objectivity of religion can be known only through marks. If anyone questions the rationality of religious statements, he should see the life of a saint. The life of a saint is full of rationality. He understands the real meanincs of religiogs statements which are rational in character, and are capable of being called knowledge statements.

In Indian philosophy we find the mention of two types of knowledge in the form of apara-vidya and para-vidya. Both are stated to be scientific in nature. Apara-vidya deals with the world of experience and the para-vidya with the Reality behind the world of experience. In the opinion of Samkara the apara-vidya is avidya which should be removed, and the para-vidya is the supreme knowledge since it deals with the ultimate Reality known as Self This apara-vidya can be gained only through religion. Thus, the religion is the science of beyond. It deals with the super sensual would with different methods and techniques, systematically.

The test of religion is Anubhuti (realization). Spiritual practices (sadhanas) are the means to this anubhuti. This is important to note here that this type of religion can only be learnt through vedas. Mystics are also capable to teaching religion through their experiences These teachers (vedas or Mystics) will speak the same tounge and will teach the same truth. Their one and the similar experience becomes the law.

The mimamsa system of Indian Philosophy has taken an extreme view of religion (dharma). According to this syst m the vedas teach only one kind of religion (Dharma), which is expressed through commands or injunctions (Pravrttilaksana dharma . Jamini in his mimamsa sutra defines dharma as that which is characterized by commands. Sabarswami, in his commentary on the sutras of Jamini, observes that commands impel men to action. Commands, accordings to this system are only vidhi-vakyas (injunctive statements, positive ih character), all other vedic sentences are meant to promote action only.

In this way, religion works systematically for the betterment of whole mankind. No doubt, the practicals involved in religion are much more difficult than the practicals involved in physical sciences, but it's results are unique not only tremendous.

What follows from the above exposition therefore is, science and religion are not corntradictory in nature, their goal or the ultimate aim being one, the betterment of man. No problem, if science works for the better life in this world and religion takes care of (man as a whole) both the aspects of man, self and the notself. Thus, if philosophers would take the trouble of providing more attention to this problem, they would definitely gain an insight and come nearer to an understanding of the relation between so tremendous and important concepts, science and religion. There seems to be no reason for observing any contradiction or opposition between science and religion.

The synthesis of both science and religion is must for the betterment of men. Science alone is not enouch, not is religion sufficient by itself. If science is taken out from the society there remains a sheer primitivism and if religion is taken away from the society what remains is simple barbarism. where science can crease a healthy external environment for man, religion can create healthy internal environment for him. Thus man can hope to achieve his total fulfilment.

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Social Justice In Stvavakkiyar's Poems

S. Poongodi
M.K.U. Madurai

Tamil Liiterature has many positions which are not popularly known. The literary works of the Tamil Siddhas is one such. There is a common saying that the Siddhas are eighteen. Sivavakkiyar is accepted as the earliest Siddhas.

Here it is not the aim of this essay to make a study of the yogic and mystic knowledge contained in Sivavakkiyar's poems as it is a highly technical one. Barring this, it attemts to bring ligtht on the revolutionary and religious ideas of Sivavakkiyas on his day's social set up, idol worship, re-organisation of temple administration Orthodoxy, caste system, the Brahminical way of life etc. Here these ideas are explained in term of the social background of Sivavakkiyar. Sivavakkiyer wishes to see the world where there is no difference among the people. God is one All human beings created by Him are equal by birth. The purity of mind is the most important aspect of human life. No one can attain bliss merely by virtue of being born in a caste. These main preachings of Sivavakkiyar give equal rights to all people.

"Conception of State in the Philosophy of Mill, Green and Gandhi"

Prof. Syamal Krishna Banerjee,
West Bengal

Mill pleads for absolute and unfetterd freedom of thought and expression; for, he is convinced that is only man's mind that changes society. Miil tries to ensure 'individual liberty' through constitutional and Representative Government and at the same time by neutralising the social pressure exerted by the majoritarian culture. Mill, as a believer in the principal of 'Laisseze—faire', is willing to limit the interference of the state to the minimum possible extent.

For Green, an individual has positive social and moral content, as the essence of his being. Man's growing up is a process of socialisation. Man grows up in and through a scheme of values and norms maintained by a system of institutions, which, in reality, are embodiment of values formed and refined in course of evolution of a particular national culture. Hence, for Green, actualisation of freedom takes place in and through society or the state, Green holds that the essential function of the state is to hinder the hindrances to good life and not to promote it directly. In his opinion, the function of the state can be nothing else than that of maintaining the conditions of life in which morality is possible. The object of the laws it makes and the institutions it maintains is to assist the individual in realising his ideal of self-realisation as a member of the society by removing the external hindrances to the voluntary performance of good acts.

Gandhi grew up in a different social and cultural environment and he had his roots in different 'social ethos' and 'social heritage,. For him, man is a unique moral phenomenon and his morality is spiritual Gandhi is na individualist. But his 'individual' is essentially a moral being, whose integrity and wholeness tend to be engulfed by corecive state, large society, division of labour and ethics of the market place. Hence, Gandhi opts for the face to face group, small community, village Swaraj.

This paper proposes to show that the solution lies in a happy synthesis of the teachings of Green and Gandhi If we can synthesise the teachings of Green and Gandhi, we can offer a satisfactory view with regard to the nature of the state.

Immortality of The Soul

Dr. Sarojananda Rath
Berhampur

The-e has been dimetrically opposite views regarding the properties of Soul and properties of body in the discussions of both Eastern and western Philosophies. When body has such properties as beginning, growth and end i.e. contingent-subject to decay and death; soul, on the other hand is eternal and not subject to decay and death. Ryte's criticiem on Descartes mind (identical with soul) as non-physical and as committing category mistake, dces no better Justice to himself. When we say 'soul' is 'non-mortal' or immortal (as opposed to body as 'mortal') what better non-physical language could be there as that and we do not find any logical oddity. Immortality of soul is a belief as beliefs of resurrection and reincarnation.

Carvak or Heratians neglect to explain their non-belief, whereas believes in the immortality of the soul try to establish their belief on further analyses and evidences direct and indirect.

Fredom And Struggle for Liberation

A. Jayabalan
M.K U. Madurai

This paper "Freedom and Struggle for Liberation" is an attempt to define freedom from different perspectives. It is in a nutshell a social outlook on freedom struggle for liberation in today's world The struggle in the poast, enslaving elements, freedom struggle in the liberation and quest for liberation are elucidated. It tries to trace out the instiable thirst for freedom struggle for liberarion in the multi-religious context.

A Kundalini Awakening Porcess Voga Sadhana

Dr. Suraksha Maharaja
Ahmedabad

When an aspirant wants to awaken kundalini shakti he or she should become desireless with "पर" Vairagya befoe starting any process for kundalini.

The process for kundalini awakening, yogic practice, Hatha gogi's method of Kundalini awakening, and many other methods of Kundalini awakening have been suggested in the present paper. The sesults of the Kundalini awakening process have also been given.

Endowment-Lecture

R.P. Srivastava
Muzaffarpur

1. Religiosity does not necessarily preclude Philosophical investiigation. On the other hand most of fhe religious thinkers have been much more than sheer propagators of some blind faith.
2. Most of the Philosophers have been theologians as well.
3. Religious, intellectual and moral values do colalaspe with each other and hence religiosity is determinable on the basis of its roots in intellectual/Philosophical ideas
4. Theistic Vedanta has a particular Philosophical ideology and hence its consequent impact on religious feelings of an individual is different from otherwise oriented inspirations.
5. Love, Universality of religiosity to the extent of secularisation and freedom to opt the machinisms of devotion are some of the special features of the impact of Theistic Vedanta of Swami Narayana which is speciaily relevant for the prssent age which is characterised by crisis of faith which is due mainly to plurality and rigidity of uncritical faiths.

Dreams A Comparitive Approach

Tanmay Bhattacharya
Haridwar

Dreams are real as long as they last,
Can we say more of life ?
Harelock Ellis

The study tries to compare the Indian ancient concept of dreams with the modern psycholosigical approaches. Dreams- cognitions are felt as perceptions and are aroused by external and internal stimuli and sometimes produced by extra organic stimuli in the shape of peripheral disturbances and other organic disorders. These dreams are called dream-illusion. The other dream cognitions which are produced by the strength of sub conscious impression of recent experiences coloured by an intense emotion. These dreams are centrally excited and hence may be called dream hallucination. Among the western Psychologists Spitta first of all drew a distinction between the two kinds of dreams and called the former Nervenreiz traume and later psychiche Traume.

The Philosophical views of the Poet Jnana Sagar

Dr. Kiran Tondon
Nainital

In the present paper I propose to put forth the views of the great poet Jnana Sagar on Jain Metaphysics. Since ontological and episte-mological problems of Jainism are mainly centered round the most fundamental metaphisical pre - supposition of identity in difference, I thought it is proper to discuss it in the form of the present paper.

Philosophical remedies of Current problems in Modern India

Dr. K A. Agrawal
G.K.U. Hardwar

This article has philosophical remedies of the problms like castism, terrorism, regionism, religionism, sexual-corruptions etc. which are spread throughout our nation. Only an honest and thought-provoking philosopher can suggest the proper solutions for these social dieseases.

An ordinary politician, or social reformer, or religions-preacher or an ordinary man can not be a torch-bearer for the society to solve such modern terrible problems. It is only possible if we have a learned Philosopher with us because he knows the root—causes of all these problems and only he can inspire people to fight against mental darkness.

Charvaka And Devatma

Dr. H.B.P. Sinha
Chapra

An attempt has been made to institute comparison between Charvaka and Devatma. Both are really positivist and realist. Similarly, both are opposed to transcendentalism and theism. Despite these important points of similarities between the two, it has been seen that Devatma appears to be socially oriented. Besides this, it has to be seen that Charvak is hedonist and sensualist. Whereas Devatma is spiritualist and altruist. It has been pointed out that Devatma Philosophy has more social and moral value.

Whereas Charvaka is more psychological and realistic in approach. So charvaka has got his own philosophical importance.

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"Is Total Non-existence is 'non-existence' in Nyaya Darshan ?"

L.G. Chincholkar

Nyaya Darshan prescribes the following characteristics to the Concept of non-existence.

i.e. 1) Related to base (Adhikaran Sapeksa)
2) Object of Cognition (Jhanavisaya)
3) Different from bhava (sat)
4) Dependent upon the knowledge of its counter entity (Pratiyogi).

Total non-existence is one of the types of non-existence by correlation (atyantabhava). It is traikalik or eternal.

Besides, when anything is said to exist we must be able to state its asadharana Dharma and we should also be able to state the means of its cognition.

If these conditions are applied to total non-existence, then it does not qualify to be termed as non-existence at all. There–fore total non-existence could not be non-existence in the cotext of Nyaya point of view of non existence.

Akansa

C. Ranganathan

Titupati

The Naiyayikas accept four sources of knowledge viz. Pratyaksa, Anumana, Upman and the Shabda. In this paper Akansa is sought to be defined according to the Naiyayikas and the Mimamsakas

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